The Womens
Missionary Magazine
of the United Presbyterian Church

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"THE KING'S BUSINESS"--DRILLING THE KING'S ARMY

By Mrs. John P. White, Albia, Iowa.

AIM: "TO SHOW THAT IN ALL EFFORT FOR MISSIONS, EDUCATION IS THE ESSENTIAL FOUNDATION UPON WHICH IS BUILT CHRISTIAN CHARACTER THAT EXPRESSES ITSELF IN PRAYER, GIFTS AND SERVICE."

MISSION STUDY is a proof of the world's progress. It is only within the past few years that this subject has been presented in religious gatherings; today we find almost every church assembly and convention discussing it in some of its phases.

The Mission Study movement is not merely a new scheme for giving people something to do. Its purpose is to lead the individual member of the church to see the world's need of Christ and to realize his personal responsibility to help meet that need.

The ultimate aim of mission study is—the evangelization of the world; the more immediate aim is—by a process of education, to fit the Church for this task. The Church's vision has been enlarged and her mission has been more clearly defined than it has ever been before. If the "whole Church is to give the whole gospel to the whole world" it is essential and vital that the members of the church shall so acquaint themselves with world conditions and world needs that they will be able to give their help intelligently to the task.

Very few of the women of the church appreciate the value of mission study. Think of the 16,000,000 women in this country who are members of the church. Only 2,000,000 of these are members of the missionary societies and only a few of the members have grasped the importance of "Drilling the King's Army."

People who are intelligent and well informed along ordinary lines are often pitiably ignorant of the great movements in world evangelization. They have no definite ideas of the people of the non-Christian world, of their religions, nor of their unutterable need.

At the "World in Chicago" a group of women stopped before a booth over which was written "Confucianism." One looked up at the strange word and exclaimed, "Confusionism! Ah, I suppose that's the place where they had the confusion of tongues!" Granted that this is an extreme case, yet we must admit that in the minds of many Christian people there is a "confusion" of ideas over the condition of the people that are called by the general term "heathen."

The fact that so few church members contribute to missions is a proof that much mission study is needed. Commission 6 of the Edinburgh Conference made this startling statement, "It is probably well within the truth to say that nine-tenths of the funds raised in the United States for Foreign Missions are contributed by one-tenth of the members of the Protestant bodies, the remaining nine-tenths of the members giving the other one-tenth. The average amount given by each church member for the support of the foreign missionary work is so low as to show either that the giving of most of the members is inadequate or that a large number give nothing at all."

Surely the "nine-tenths" who are non-contributors are indifferent, not because they are wholly selfish, but because they are uninformed. What shall we say of these 14,000,000 Christian women in this land who are doing nothing for the missionary cause? The hopelessness and lovelessness and lostness of the 500,000,000 women of the non-Christian world move them not in the least. This is not because the sympathies of the woman heart are dead, but because these women in this Christ blessed land do not *know* of the need of their sisters on the other side of the world.

Bishop Doane's familiar saying is full of truth: "Know and you will feel; know and you will pray; know and you will help."

THE BLESSINGS OF MISSION STUDY.

When a proposition is presented to a business man he is apt to ask, "What shall I get out of it?" Sometimes he may be actuated by selfish motives when he propounds the question; sometimes he may be governed by business wisdom. When a woman is taking up the study of missions she may wisely ask, "What shall I get out of it?"

From this point alone Mission study is worth while. Think over the twelve years which the United Mission Study course has covered. The text-books have not dealt with mission work alone. Discovery, history and geography have been noted; old religions, new peoples, strange languages and curious customs have been explained; the effect of Western civilization upon Eastern heathenism has been discussed. The student has been brought in touch with the whole planet.

If one had had no higher motive for following these studies than mere intellectual curiosity she would have been amply repaid for her work. But these studies have not been for general culture alone, they have had a far deeper significance. They have given the student a vision of world need; they have broadened her horizon, enlarged her sympathies and enriched her life immeasurably.

This increased knowledge has led to service. Since the beginning of this Mission study campaign, multitudes have been led through it into definite Christian service. Hundreds of young lives have been offered for the field; multitudes of men and women have consecrated gold and silver to the work and intercessors have been multiplied.

THE METHOD.

We want to keep before us the thought that Mission study claims to do something. Its justification is that it stirs people to action. Dr. Sailer says, "It must constantly be kept in mind that the aim of missionary education is to secure interest that is deep, intelligent, self-sustaining and fruitful. If it stirs

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In our text-book Mrs. Raymond suggests four ways of bringing missionary intelligence to the women of the church:

1. The Missionary Program.
2. The Mission Study Class.
3. Reading Circles.
4. The Home Department.

This four-fold system is suggested in order to reach the last woman of the church with missionary information.

The monthly program is the phase of mission study familiar to most women. For many years our missionary societies studied the work of our own denomination only, but when the United Mission Study course was inaugurated in 1902 the women of the United Presbyterian church immediately adopted it.

Just what proportion of the societies use the outlined programs issued by the Women's Missionary Magazine it is impossible to tell. There may be times when a committee of a local society feels that some other method of presenting the subject would be preferable. Whenever and wherever a committee can make an improvement or adaptation suitable to the needs of the society, it should do so.

Mrs. A. W. Wilson writing from Mt. Vernon, Washington, says, "The program committee fills out the Outlined Programs for the year, assigning the topics to the various members of the society. More than half the members take the MAGAZINE and about one-fourth buy their own study books. The program committee supplies any leaflets pertaining to the subject under consideration that can be obtained. Not often does a member read from the MAGAZINE at the meeting. She either prepares a paper or talks from notes on the topic assigned her. *We never have a dull meeting.*"

In response to the question, "Have you ever had a mission study class in your missionary society; if not, what plan have you found most successful in using the text-books?" Mrs. John Ferguson writes, "We have not had a mission study class in any society with which I have ever been connected. The best results, in my experience, we obtained in our society in Buffalo. Many of the women secured the text-book, all took *The Women's Missionary Magazine*. We appointed four leaders for the year, each responsible for three meetings. They planned their meetings carefully and that are called by the general term "heathen."

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Aside from the regular form of papers or talks, discussions are always helpful if properly conducted. The questions found at the close of each chapter are fine for such an exercise. In order to insure completeness and ready response to questions it is well to have a careful preparation beforehand. When a few are prepared to lead in the discussion others will follow easily and quickly.

Debates give variety to the programs and are helpful if the question discussed leaves no impression unfavorable to the cause of missions.

A special program on a special occasion generally attracts more attention than the regular program. Through these, new women often become interested and are eventually led into active service.

Such programs require much care and work. No elevator will run itself, neither will a missionary program. As school children we wrote in our copybooks, "No excellence without great labor." We have found it true in school, in the home, in business and it is equally true in the "King's Business."

THE AUDIENCE.

It is assumed that if a program is to be given there will be an audience to listen. Whom should we expect to attend the missionary meeting? Every member of the society, certainly, unless Providentially hindered. Most societies of thirty, forty of fifty members never count on more than half of them attending at one time. How lightly these women explain they had washing or ironing or baking or company or shopping on missionary day. It seems to them that these excuses are valid—but suppose that the King Himself stood to receive the excuses of absent members. Could they with joy look up into His face and say, "Yes, Lord, I knew your work was important, but I was compelled to finish a party dress that day, or it suited my convenience to perform certain tasks just then." Would such excuses sound well if offered to the King?"

WHAT IS WRONG?

ONLY ONE-THIRD OF THE WOMEN OF THE UNITED PRESBYTERIAN CHURCH ARE MEMBERS OF THE WOMEN'S MISSIONARY SOCIETY. ONLY ONE-SIXTH OF THE WOMEN OF THE CHURCH ARE SUBSCRIBERS TO THE **WOMEN'S MISSIONARY MAGAZINE.**

☛ **THE CURE IS MISSION STUDY.** GET ACQUAINTED WITH GOD'S PLAN FOR THE WHOLE WORLD.

Sisters, shall we not keep one day in the month sacred for this, the greatest work in the world? The "King's Business" is too important to be pushed aside for our convenience.

Certainly we should expect all the members to be present at the monthly missionary meeting.

Then we ought to expect a large proportion of the other women who are not members. Perhaps the reason they are not there oftener is because they have not been invited. Some have taken for one aim for 1914, "Visitors at every meeting." Because we have not been successful in getting women to accept our invitation on former occasions is no reason why we should give up. If we really enjoy our monthy meetings and the missionary program we ought to be able to express our pleasure in such a way that others will really want to enjoy these good things with us.

If we keep in mind the fact that we are working towards the ideal, "Every woman a member of the missionary society" we shall be encouraged to use this means to realize our aim.

PRESENTING THE PROGRAM.

"A missionary meeting has absolutely no excuse for dullness" say Mrs. Raymond. Surely the subject for the meeting is big enough and broad enough and interesting enough to move the hearts of all present. If the meeting is dull there are probably two reasons. One is lack of prayer, the other lack of preparation. It is with the latter that we are chiefly concerned in this study.

Many a program is presented without due preparation. Even if a part of the program is all that could be desired, if one member fails to do her part the meeting loses its power.

Look at this picture: Here is a talented woman who has had average advantages in all lines. She belongs to the missionary society and is counted as one of the good members but she is one of those women who do not realize their responsibility in the monthly meeting.

She knew in January that she was to discuss Home Missions in July. Every once in a while that July meeting haunted her like an unpleasant dream and she kept assuring herself that she must begin to look up something on her topic. The weeks grew into months and just the night before the meeting she began in desperation to study her subject. She found it so large and the helps so abundant that she was bewildered in her attempts to select the best thoughts. She had no time to write and could not master her subject well enough to speak. At last she arrived at a happy conclusion and went peacefully to sleep. The next day she rushed to the meeting and when her part was called for she rose to read a selection which she explained was much better than anything she could write. Did this woman ever come to your missionary meeting?

There are many women in our societies who have lacked experience in program work in their earlier years and feel that they are compelled to read selections if they are to take their part. Of such no criticism should be made. But there are others and multitudes who simply neglect this duty and do not put into the missionary society their very best.

Club women do not treat their programs lightly. They search magazine and papers, they visit libraries in preparation for a club program. They aim to give their very best to the meeting. And it is for this we plead—that our women shall be as loyal to the missionary society as club women are to their club.

THE MISSION STUDY CLASS.

There has been a growing conviction that the monthly missionary meeting was not an adequate method of missionary education, because of

First. "Lack of continuity and cumulative impression due to length of time between meetings and change of leaders.

Second. Lack of thoroughness.

Third. Lack of assimilation.

All of these disadvantages are overcome by the mission study class."

We have become familiar with the term "Mission Study Class" but very few societies have as yet conducted them. There is the mission study class and the "mission study class with variations."

The real class is a small group of about a dozen women. One leader conducts the meetings which are held weekly; the text-book is studied carefully and thoroughly, the preparation made is definite. The mission study class stands for intensive work, for concentration and serious study. It aims to reach the many through the few. A mission study class ought to be a dynamo of missionary enthusiasm that will send power out through every department of the church life.

What could be more profitable than for the executive committee to go through the "King's Business" page by page until every member had seen a new vision of the possibilities of her society?

There is a possible peril in that the class may become too exclusively intellectual. There is a temptation to wander afield in the study and lose sight of the missionary aim. "The study class is not an end but a means. Its purpose is not chiefly to impart information but to pass it on. The study class may be a recruiting station or a power house but it should never be contented to be a culture club." It ought to mean for every member a quickened spiritual life. The right kind of mission study feeds the spiritual as well as the intellectual life.

The variations of the mission study class are:

First. The large study class, often interdenominational, which is conducted by one leader in much the same method as that used in the small group.

Second. The lecture class in which the text-book is presented in lecture form either by one or several speakers. The meetings may be held weekly or on six consecutive days. Both of these methods have been used to great advantage in many of our larger towns and cities where interdenominational cooperation has made them possible.

THE READING CIRCLE.

The Reading Circle is another method that has brought a glimpse of the dark world to many women. It is designed for neighborhood groups where women meet with their sewing and read aloud and discuss some missionary book. Such a method might be used to good advantage in a meeting of the Aid Society. The pleasant hours spent together in these meetings brighten the lives of the women because of the social intercourse but often make them no richer mentally or spiritually. With what profit might they read together some bright missionary books.

From away over in Scotland, the writer received word that in what are called "Women's Work Meetings" the Mission Studies of our Women's Missionary Magazine were read while the women sewed.

HOME DEPARTMENT.

Still another method suggested is the Home Department. This is modeled after the Home Department of the Sabbath School. Its aim is to reach with missionary information those who cannot attend missionary meetings. It appeals to invalids, nurses, country members, business women and mothers of little children. The Home Department ought to be a recruiting ground for the regular society.

These latter methods are more or less

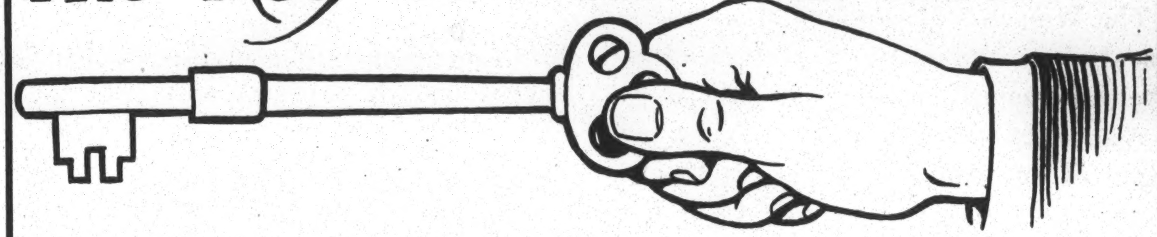
irregular and unsystematic but any plan that will interest women in the cause of missions cannot fail to have its value.

HELPS FOR MISSION STUDY.

Time was when a woman knew not where to turn for any helps for mission study or for missionary programs. It is not so now. The literature available is very complete. For helps in the organization of Mission study classes one may secure "Mission Study Class Manual" by B. C. Milliken; "The Mission Study Class Leader" by Dr. T. H. P. Sailer. These may be obtained from the Missionary Education Movement, 153 Fifth Ave., New York City. Also "Mission Study Class Method" by Miss Dorethea Day, and "The Organization of Mission Study" by J. L. Murray which may be had from the Student Volunteer Movement, 600 Lexington Ave., New York City. Many other helpful leaflets and pamphlets may be secured from these publishers. They are inexpensive, costing five or ten cents each.

MISSIONARY EDUCATION OR MISSION STUDY.

The Key to the Situation



IT WILL
- DISPEL IGNORANCE.
- REMOVE PREJUDICE.
- OVERCOME INDIFFERENCE.
- AROUSE INTEREST.
- PROMOTE INVESTIGATION.
- STIMULATE PRAYER.
- ENCOURAGE BENEVOLENCE
- PROVIDE MISSIONARIES.

WHY NOT USE IT?

(Adopted from "Trull's Missionary Methods for Sabbath School Workers."

For the United Mission Study Course there are abundant helps. The text-book is always available and ought to be in the hands of every member of the society if the monthly meeting is to reach its highest efficiency. The little hand-book "How to Use" which is issued with every new book is replete with suggestions. For example the "How to Use" which accompanies "The King's Business" suggests nine different ways of presenting each chapter, besides giving outlines and "chart suggestions."

At the close of each chapter of the text-book is a list of reference books and pamphlets some of which may be obtained for a very small sum.

On our own denominational work we have excellent books on all our foreign fields," "Our India Mission," "Life and Work in India," "Far North in India," "One Hundred Girls of India," "Daughters of India," "The American Mission in Egypt," "Egypt and the Christian Crusade," "In the Valley of the Nile," "The Egyptian Sudan."

Our Secretary of Literature, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa. has a free catalogue that may be had for the asking. From this may be selected numerous leaflets covering every field of our women's work and every department of the work. If one desires leaflets not published by our own Board the Secretary can secure them.

THE WOMEN'S MISSIONARY MAGAZINE.

The Women's Missionary Magazine is essential in the work of our societies. Every woman of the church ought to be a reader of the Magazine. It is the organ of our women's work. It brings to us fresh and full tidings from the field. Through it we receive the Board's reports and Secretaries' messages. The July number containing the annual reports has hidden in its pages the records of great accomplishments. We sometimes exclaim in despair, "Why are so many women indifferent to the missionary cause?" The answer is plain enough. Only one-third of the women of the United Presbyterian Church are members of the missionary society and only one-half of the members are subscribers to the Women's Missionary Magazine. No other explanation is necessary. These women who do not read the Magazine do not know what is going on in Cairo and Sialkot and Khartum and Tama and Frenchburg and Knoxville.

It is the "King's Business" about which we are studying. The King has a plan for this sinful needy world. If His children are to help carry out His plan they must know the need. They can be moved to action only when they know the facts. Since Mission Study will reveal the facts, will give a world vision, will enlist recruits, develope liberality and intensify the prayer life, should we not put it among the "first things" in our lives?

Special Program Used in Sixth Church, N. S., Pittsburgh, Pa., at the Close of the Study of China.

An effective program is to impersonate a Chinese woman telling the story of her husband's conversion.

The story can be taken from the life of Pastor Hsi, using those impressive parts which tell of his conversion.

The woman is a professed follower of Christ but she still clings to many of her childhood beliefs and finds it hard to understand her husband's new found joy.

The author of this idea aimed to keep the story strictly true to life though one may use selections from any story that is authentic.

"Mr. and Mrs. Chang" have come to America where he is taking a Seminary course.

The order of events in the monologue is as follows:

Enter Mrs. Chang, followed by servant. They salute in Chinese fashion. Mrs. Chang seats herself and begins her story while servant brings tea which Mrs. Chang sips while talking. She tells also of the great differences between China and America (Customs of Society, eating, etc.) She closes her story, saying that Mr. Chang believes all Chinese are lost who do not know Christ and that God will hold him responsible if he does not tell them, so they are hastening back to China to tell of the "Jesus Way."

MRS. B. W. BLACKWOOD.

Special Program on India Used at Tarkio, Mo.

By Mrs. E. C. Little.

One of the most interesting and most instructive programs we ever had in our local society was a special meeting after having studied India. Invitations were sent to each woman in the congregation, and after special music and prayer one woman impersonated a missionary in India and gave a short spicy talk on customs, people and the joy of service. Four women in native costumes were seated on the floor of the pulpit and each in turn was introduced and told the story of her life and made an appeal for help from the women of America. One impersonated a Hindu bride, one a Hindu widow, another a Mohammedan woman of wealth—one of four wives, and then one a Christian woman who had been educated in our schools.

It was really impressive and after prayer for all the women who had been represented we proceeded to the parlors and had native refreshments—all sitting on the floor. We found much to help us in "One Hundred Girls of India."

Reference Books.

"Fuel for Missionary Fires."—Brain.
"The Missionary Manual."—Wells.
"Edinburgh Conference Report, Vol. 6."
"Missionary Review of the World." February, 1914, "Department of Best Methods."

Some Spicy Missionary Books for a Reading Circle.

"Little Green God."
"Thinking Black."
"Things as They Are."
"Pundita Ramabai."
"Uganda's White Man of Work."
"Daughters of India."
"Eminent Missionary Women."
"Happiest Girl in Korea."
"Daybreak in Korea."
"The Changing Chinese."
"Days of June."
"Under Marching Orders."

"THE NEW AMERICA"--A STUDY IN IMMIGRATION.

(CHAPTER 3.)

ADDITIONAL EUROPEAN ELEMENTS.

By Mrs. Haidee Ewing Rankin, Des Moines, Iowa.

"NOTHING IS more significant in the history of immigration to America than the changes in the character of the stream of humanity that is coming to our shores."

Before 1880, nineteen-twentieths of our European immigrants came from northern Europe, making the so-called Old Immigration. Today four-fifths come from the south and east of Europe and constitute our New Immigration. The source at once signifies a change in the character of the stream. Thirty years ago there were less than 30,000 Austro-Hungarians coming annually; today they come at the rate of 200,000 a year. In 1911 Italy sent us six times as many and Russia ten times as many as thirty years ago.

CONTRAST BETWEEN THE "OLD" AND THE "NEW."

A line drawn across Europe from northeast to southwest will divide the source of the old from that of the new immigration. It separates the Teuton from the Slav, the Latin, the Semite and the Mongolian; the practically self-governing peoples from the subject peoples; the educated from the illiterate; the laborer from the serf; the progressive manufacturing and agricultural countries from the stagnant; Protestant Europe from Catholic Europe. Among the countries south of this line Italy, Russia, and Austo-Hungary in 1907 furnished us more immigrants than all the northern countries combined; but numbers alone do not constitute the only differences. The illiteracy of the old is 3 per cent., of the new, 35 per cent.; the old pass the physical test "at the Gate" at the rate of 5,000 per day, the new much less rapidly because of ineligibility; the old are largely skilled workers, the new unskilled; the old come to establish homes, only 2.7 per cent. leaving their "home makers" across the seas, of the new 61 per cent. bid farewell to their wives and two-fifths of them return to greet them in their native land; the old bring political and religious ideals that lend to rapid assimilation, the new come as from bondage, political and religious and some are inclined to enjoy their "freedom;" the old come from governments in which the people are a consideration, the new from oppressive and autocratic governments; that the old come from more prosperous conditions is shown by the average of $40 that each is able to show at the port, while the new displays but an average of $16.

Prof. Commons says, "When the sources of American immigration are shifted from Western countries so nearly allied to our own, to Eastern countries so remote in the main attributes of Western civilization, the change is one that should challenge the attention of every citizen."

According to Congress it takes five years for an immigrant to become an American. So at the rate at which the alien is coming it devolves every five years upon twelve natives to convert one foreigner into a citizen—apparently a simple problem, but in truth a very complex one. However, it is solvable. The process used will result in one of two answers: The Immigrant a Liability, or, The Immigrant an Asset. It behooves the American to see that the answer be correct.

WHY DO THEY COME?

Why does the Roman of ancient lineage leave "mia Italia" to become a barbarian, "a Dago," in America? Why does the Russian who carries "always Russia" in his heart seek a new country with all of its bewildering experiences? Why does the Hungarian leave his kaleidoscopic land for America? The reasons are as varied as the nationalities. There are some who chafing under the restraint of the army, desert and kneeling kiss their naturalization papers, while their fathers in Italy say to the visiting American, "Signor, I have often said that your country has no pictures, no music, that it cannot make gods out of Carrara marble. That is all true I still believe, but—it has made a *man* out of my son Rocco, and that is true art, the grandest, noblest *art.*" There are some sympathetic officers who act as guides to their political prisoners and flee with them from Siberia to the "land of the free and the home of the brave." Some "persecuted for righteousness sake" have come also. Oppression founded upon race antipathies has brought much of the German, Lithuanian and Jewish immigration from Russia, and what wonder when an Empress gives to her officers such an order as, "Destroy forever the Polish name and race!" Some who have thirsted for knowledge denied them by the inherited prejudice of the old country come to quench their thirst at the wells of learning offered freely and gladly by our schools, universities and other educational institutions.

"Militarism, landlordism, taxation, espionage, oppression, religious persecution are unpleasant facts today in southwestern European countries, and it is not given to any man, or, body of men, to say how far political and religious idealism are responsible for the incoming millions."

But we do know that for such, America is the "Land of Refuge."

"Neither the desire for freedom of conscience in religious matters, nor the longing for civil and political liberty, nor the ambition to secure educational advantages is uppermost as the moving cause in the immigration of the present day. It is fundamentally economic."

To those seeking "a better land" America becomes the "Land of Promise." The Slovak lives often in a one-roomed hut, with milk, potatoes, corn and rye bread as his customary diet with occasionally lungs and liver as a luxury. The Austrian diet is milk, rice, potatoes, meal and beans. The Russian lives mostly on black bread, "quite sour" and cabbage soup, with cucumbers in season. To the Italian, macaroni is the staff of life, and a very poor and uncertain staff it proves. Many Italians and Greeks think it a sin to eat eggs, meat, butter and cheese at the same meal. In the Balkan states it is said that one-half of the people suffer from hunger in the winter and Miss Durham says that she thinks if some of the people were deprived of their brains they would continue to cook onions through reflex action, so fixed are they in the menu.

Who can blame these suffering masses for seeking the land that "they" say flows with milk and honey?

The Slovak earns during harvest 25 cents a day for that is the busy season; at other times she is fortunate to earn half as much. A strong servant girl who does not scorn laundry work but scrubs, gardens, tends sheep and cattle and helps in the harvest field receives $10 per year plus a pair of shoes and a cake. In Austria wages were from 25 cents to 60 cents in the country and from 40 cents to 90 cents in town. In Hungary farm hands received from 20 cents to 40 cents per day and long hours at that.

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WHY THEY COME!
Italian Quarters in New York City—Daily Market.

What wonder that our factories even with their often pitiable wages prove a magnet to these impoverished farmers of southern Europe!

INDUCEMENTS TO MIGRATION.

Probably the "magic mail," "the silent letter" is one of the most potent factors in stimulating migration. Simon in America writes to Jacob in Russia: "No slaves in this land, thank God, but brothers all. No soldiers, no riots, no taxes, and churches only for those who want them. You can read what you like, write what you wish and talk as you think and you are not arrested."

Our art galleries, our schools, our libraries are open to the alien; our street cars, our railroad service is at their convenience; our thorough fares, our parks, our places of amusement are for their enjoyment. They come and go as they please, "a thing not known in southeastern European countries, where conventionality, usage, social status and bureaucracy prescribe limitations which weigh heavily upon the working classes. These privileges, this freedom, this democracy, are fully described in the letter sent to the folks in the fatherland, and it fires the ambition, quickens the hope, and strengthens the will of thousands to emigrate that they may enjoy these blessings."

Tokens of prosperity often accompany these letters. The letter alone seems almost a fabrication but when the "gold" accompanies it the tale is verified. When $100 are sent to Italy with which a home is to be purchased, the "bit of good news" travels as fast as a similar one would in this country. The letter or copies of it are passed around or even the whole village may assemble to hear its reading and thus the "fever" become contageous. The hardships incurred in earning this fabulous sum never reach the point of the pen for they remain locked in the heart of the writer who anticipates the "future" to be found in America. Letters from "Spittzburg" are no doubt responsible for there being representatives from almost every village in Slovakland in Pennsylvania.

Next to letters the so-called "birds of passage" have played an important part in encouraging immigration. These are the immigrants who come with no idea of remaining, but, on the contrary, come with the sole purpose of accumulating a little wealth, only to become "somebody" in their native land. While the sum they take back with them amounts to millions, yet what they have left as the result of their toil totals far more even in dollars and cents than that which they have taken.

The Steampship Companies are also a very important and immediate cause for immigration. They use all means possible, legal and otherwise, for stimulating immigration and oppose any steps toward restriction for "Great is Diana of the Ephesians." For they can carry ten steerage passengers at less expense than one first-class passenger and the profit is several times greater. So they use all kinds of advertising schemes, kindly services are extended, maps, literature, schedules of rates, scale of living, etc., are furnished. Their agents scatter circulars which are to serve as a stimulant to discussion of the emigration question in the local papers. Their travelling labor agents (laboring men presumably returned to visit the folks) arouse neighborhood interest and for a small sum per capita act as aids and guides on their journey to America where they again receive a stipend from their employers. The Commission-General of Immigration, Daniel Keefe, says, "to say that the steampship companies are responsible for an unnatural immigration is not to state a theory but a fact—a fact that sometimes is indeed, if not always, a crying shame."

DISTRIBUTION OF IMMIGRANTS.

The proposition that confronts us has been stated. Every five years it is given twelve natives to convert one alien into an American. Apparently not a difficult problem if the alien were accessible to the twelve, but, three-fourths of our Russian immigrants, more than half of our Italian, Polish, Bohemian, Hungarian and Austrian immigrants gather in cities while less than one-fourth of our native population is there. In many cities the foreign population far out numbers the native.

"Strange in costume and speech; holding close to one another as if in terror of the perils and loneliness of the unknown land, they segregate into colonies tight knit by ties of blood and common tongue" and so the Ghetto, the little Italy, little Bohemia, little Russia, little Galicia, etc., have become recognized parts of our cities. The Immigration Commission reported "that a large number of the immigrants were agriculaural laborers at home, and their immigration is due to escape the low economic conditions which attend agricultural pursuits in the countries from which they come. With no knowledge of other conditions, it is natural, therefore, that they should seek another line of activity in this country." So we find three-fourths of our foreign born white people engaged in the industries.

ITALIAN STEEL MAKER.
As Seen in Pittsburgh Mills.

"America boasts of its industrial supremacy and yet what a vast proportion of this supremacy it owes to the immigrant who left Europe to come here! Where would our iron and steel industry be if seven-tenths of the workers who are foreigners or sons of foreigners should walk out? What would become of the so-called beef trust if three-fourth of its workers should suddenly become disgusted with foul Packingtown and throw up their jobs? Where would we get the coal to turn our wheels of industry if the seven-tenths of the miners represented by foreigners and their sons should suddenly decide to work at the trades where the light of day may be with them? What would become of our woolen and worsted mills if seven-eights of their wage earners who are foreigners and their children should walk out? What would become of the silk mills if four-fifths who are foreigners and their children should cease to be wage earners? And if nine-tenths of the cotton mill operatives who are foreigners and their families were to leave their looms, America might have to go back to clothes made of skins. And when we remember that the foreigner and his children make half our shirts, collars, cuffs; tan, curry and finish nearly five-sixths of our leather; make half of our gloves; refine nearly nine-tenths of our oil and nearly nineteen-twentieths of our sugar, we see that he is, after all, quite an important factor in our industrial life."

SOURCES OF THE NEW IMMIGRATION.

As the old immigration was largely composed of three leading peoples—those from the United Kingdom, Germany and Scandinavia, so the new has three leading sources—Italy, Russia and Austro-Hungary.

Even a brief study of the localities and countries, of the religious, political and social environment of these peoples may let us understand in part their needs as they come to America.

ITALY.

Italy in twelve years sent us 2,500,000, and nine-tenths of these came from Southern Italy which stands in strong contrast to Northern Italy. A Neapolitan coming into the valley of the Po would need an interpreter. This difference in language indicates differences in disposition, customs, and character. Calabria, the "toe," is more or less a type of Southern Italy. Here the people driven from the malarial plains have sought the mountains where they suffer from isolation and poverty. Their homes are mere hovels. They are frugal and their wants are few. The recompense for a hard day's work hardly supplies the hard bread, spagetti and beans necessary. No wonder that three-fourths above the age of six years can neither read nor write. No wonder that there is scarcely a family without a representative in America. No wonder that in many villages the work is done by old men, women and children.

The Italian is a Roman Catholic. It is said "the general attitude of mind in Italy today is one of indifference and among the upper classes is a growing skepticism."

The same may be said of the Italian in America. Coming from the fatherland where the state pays the priest, builds the church and keeps up much of the current expenses, he objects to "paying for religion" here and soon grows indifferent to the support of the church and often fails to attend. Often at a festa when the image of the Virgin or some saint is borne through the street his spirit of obligation is aroused and he will place an offering on the image, an offering that it behooves the priest to use carefully for it is some time before another festa occurs. In communities of 5,000 a church can hardly be supported. One worker in an Italian community says, "The hold of the Catholic church over great masses of Italians is merely nominal. The colony is honey-combed with atheistic and anarchistic groups. In this colony of 90,000 there are only three Roman Catholic churches with regular Italian services, and two of these three are largely supported by their Irish and German-American congregations."

Can Protestant America do anything for these drifting, pilotless people?

THE SLAV.

Professor Steiner in "The Immigrant Tide" says, "The Slavic peasant is always living under galling political conditions which he only now is beginning to feel in all their severity. With but few exceptions, the Slav is an oppressed man, oppressed by alien rulers, who by force are trying to wipe out of his consciousness his national memories, and steal from his lips his mother tongue." "What the Poles suffer from the Germans, the Slovaks and Servians from the Austrians, is only additional evidence that everywhere the Slavic peasant suffers politically."

Conner says the Slav is a religious man, intensely religious, fiercely religious, if need be. His domestic relations, however, are shown by the proverb that he is twice happy—when he marries and when he buries his wife. And the wife's romantic experience is expressed in—

"Love me true,
Love me quick,
Pull my hair and use the stick."

Some characteristics of the Slovak, one of the Slav group, may serve to indicate more or less the general characteristics of the others.

They are the poorest of the people. Their one-roomed huts often furnish shelter for both man and beast; their clothing is scant and course; a mantle of wool to be worn either side out as the season directs serves also as the bed; and an "everlasting" sheep skin cap seems to be the crowning glory. No wonder the Slav is ready to come at almost any cost to this wonderful land, especially since because of his honesty he is invariably able to borrow his passage money at the bank. Continuing his low native standard of living upon his arrival here, he is able to become quite a financier and in about three years can return to his native land with what seems to him and his friends a fabulous amount. As a result sometimes whole Slovak villages are deserted in the "rush for gold." To this Slavic group belongs Russia whose contributions to us however is largely from the Jewish Pale of Settlement where Mary Antin spent her childhood before coming to America, "The Promised Land." Five-sixths of our Jewish population come from Russia. This great influx is due to religious and political persecution led by the Czar's government, together with the "pogroms" such as David experienced before coming to "The Melting Pot," America, "where Celt and Latin, Slav and Teuton, Greek and Syrian, black and yellow, Jew and Gentile, East and West, North and South, the palm and the pine, the pole and the equator, the crescent and the cross—all unite to build the Republic of Man and the Kingdom of God;" such pogroms as Samuel experienced, who sought in America the satisfaction that Judaism and Catholicism denied him over there. The Jewish immigration is like the old in that they come to establish homes for themselves and future generations and hence they become a permanent factor in our civilization.

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A JEW WITH THE HOLY BIBLE.

Another of the Slav group which sends us multitudes is Austra-Hungary, a mosaic in geography, history, language, government, customs and religion. The "haughty Magyar," the dominant race, is attempting to Magyarize through force the alien races within her reach, but instead is driving many of them to

America where through a different method they are becoming Americanized. These Magyars were once the defense of Europe against the Moslem and today more than half are Protestant. Thousands of these are seeking a home in Protestant America. Are they finding it?

The Poles, another Slavic people, are intensely religious. To cease to be a Roman Catholic is to cease to be a Pole. That they are a church building people is evidenced by the 500 churches in which they worship in this country; but to them the Bible is a "closed book" and their religion, formalism and lacking in vitality. The result is, a great many become luke warm, then indifferent and at length hostile to religion in general.

Other Slavic and Semitic peoples are bringing responsibilities upon us. Are we meeting them? Has America a mission to the New Immigration? "They are all rough human material, awaiting the touch of divine grace to be changed, by slow process through the eternities into His Likeness."

"We must look to Americans for the preservation of American civilization—the heritage of our forefathers. This cannot be done if we leave the millions of southeastern Europe—our new immigration—to themselves, but we must give them directly the best there is in us that we may keep that which we already possess."

"THE ISSUES OF THE KINGDOM OF GOD IN THIS GENERATION ARE WITH AMERICA."

FOREIGN MISSIONARY CORRESPONDENCE.

EGYPT

A week of evangelistic meetings has just closed at Hehia; a town about 20 minutes' ride from here. It is not a very large town, but I heard the Coptic priest say that the Moslems were very fanatical in that part. However, God's presence was manifest at the meetings and there was a good attendance at the first, which grew into a crowd toward the last of the week, among them a goodly number of Moslems.

It was my privilege to spend a day among the women of the town during this time, and also a day in a town adjoining this or about thirty-five minutes' walk from it. I was delighted with the spirit manifested by them, and the reception that they gave me and the Bible. Their kindness was touching and made me feel my unworthiness, and I wonder why I am not able to reach them oftener when they are so anxious to hear and learn of God's love.

To the praying women who take thought for their sisters in all lands—Please remember these also before a throne of Grace. We meet some strange cases; last week when calling in a Christian home I found a Moslem woman who asked me to read to her from God's word. In a few moments I noticed that she had her head bowed, was weeping and could not speak. I asked her if I had offended her by anything that I had said, and when she saw my lips moving she uncovered her ear and drew closer to me pointing to the book which I held in my hand. They told me that she wished me to read more. The poor woman was suffering intensely, and when she came to herself, she told me that there were two spirits, fighting with swords over her and she could not tell which one would

WILL THEY LET ME IN?

It is a serious matter to many a man who has invested his all in a ticket for the New World to face the possibility of rejection.

ON THE TRAIL OF THE IMMIGRANT

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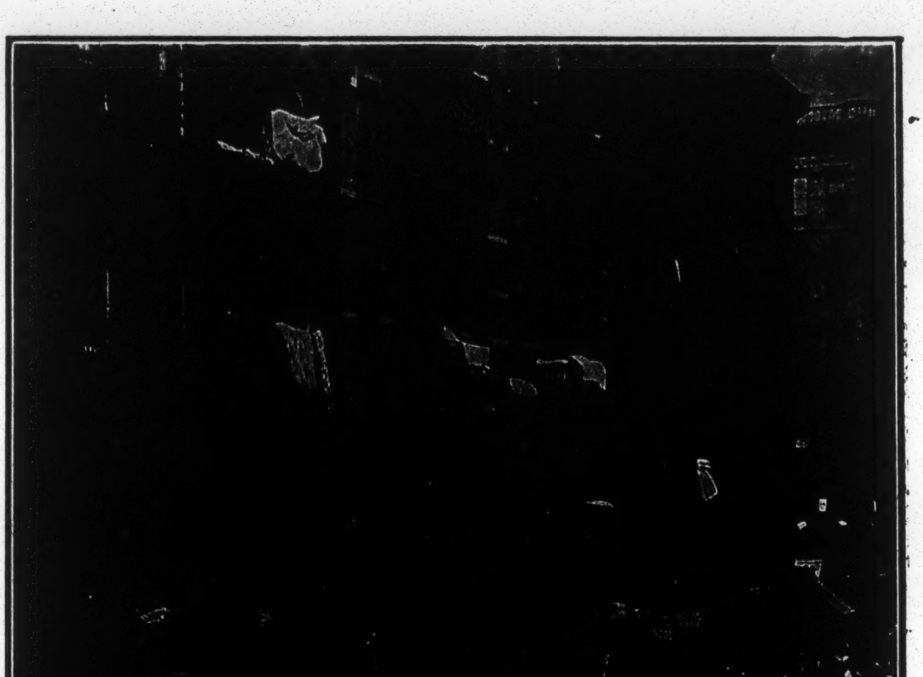

THE GHETTO OF THE NEW WORLD.

East of the Bowery in New York City is the heart of the largest Jewish community in the world. Sidewalks, street signs, language, all indicate the process of development.

conquer the other, but that she was in great fear of both. She said that she had gone to the Zar (a religious performance carried on by Moslem women,) and it did her no good. She had gone to a hundred fortune tellers and they did her no good. She lives alone and is tormented every night. She said that our faith was her last hope. She did not know what it was; but she longs for something that she said she thought we knew and that was able to help her.

How can she know this for which her hungry heart is calling, unless some one teaches her?

M. R. Hart.
Zagazig, Egypt.

DR. A. W. POLLOCK STANDING BY THE TREE THAT OVER-SHADOWS SHEIKH TEYAR'S TOMB.

This is a tree near Zifta that overshadows Sheikh Teyar's tomb. They tell the story that the body of that famous "holy man" was being carried to its final resting place, in some distant town, when it suddenly took flight, as though it had wings; it flew out of their hands and lighted on that spot near Zifta. There it was buried and a fine tomb built.

At least twice a year a celebration is held there where Zikro and other fanatical customs called religion are practiced all night.

A light is always kept burning in the tomb and pilgrims from all the towns round about come to receive a blessing.

You will notice that the tree is full of nails of various sizes. Closer inspection would show locks of hair and bits of garments on many of the nails, and even reveal numerous teeth inserted into the tree. Teeth are extracted and driven in, so that other teeth may not ache. Hair is brought, that headache and diseases of the head in general may be cured. And so, pieces of garments of children and others, who are too ill to come, are brought by their friends.

There are literally hundreds of nails driven into that tree, by poor blinded souls, seeking all sorts of blessings. Their trust is so simple, yet so firm, in such superstitions, and so Satan makes them believe a lie.

Ola B. Pollock.

The following few lines from Dr. Finney about his month's work on the "Ibis" in Upper Egypt were sent to a friend in America and the privilege has been given us of printing them in the Missionary Correspondence.

"You may know I was on the Ibis during October, after I got on my feet, or recovered from the break in September. I had a fine time on the boat with the Philips. Mrs. Philips had a young widow as teacher of Arabic as she felt she must keep up her study, but this woman is a graduate of the Luxor School and was married in Luxor eight or nine years ago when I was there. She is a fine speciman of the new Egyptian woman—bright, able to sit down even with men and talk intelligently and able to conduct meetings for women. Mrs. Philips you know is a very earnest missionary. She soon got some of her interest in the women imparted to this widow and she proved efficient in holding meetings everywhere for women. She would give herself to this work and support herself, except her friends would not consent for their widow in the family to go out and preach, and be a *"Mobeshera."*

We had very large meetings everywhere, the Copts showing very special interest and they formed mostly the largest part of our audiences.

Many Moslems also attended. At one place there were over FIFTY of them present who listened to straight talk about Christ the only Saviour and the only real revelation of God. Our religion is not in a Book as such nor is it in miracles, but in a person, "THE WORD" from God, Kelemat for Him. I enjoyed that service immensely for it was to quiet listeners on the deck of the Ibis.

I have no trouble in talking straight to the Pastors about their own spiritual condition and that of their churches.

I had also more freedom in "Gelsat" of men from two to twenty in the evenings and many times they were mostly Copts.

I wonder if you have word about the Coptic priest of Khartoum getting into trouble for having preached against the evils of their church. He was tried in the Patriarchal Council which, about to pass sentence on him, were met by the Sirdar who insisted that the case should not go on.

He was pardoned and returned to the Sudan a freer man now than before.

The enlightened Copts are agitating reforms in their papers and it is great the way they give credit to our Mission for their ideals and light.

The Moslem Convert Conference in Cairo last week was a success with about 50 of them present. I was there for it all and enjoyed it much.

THE ANNUAL CONFERENCE AT ASSIUT.

On the evening of Dec. 31 a large company of women missionaries and Bible women gathered in Assiut for the annual Prayer Conference. There were some from Luxor and north to Alexandria most of whom had been there before and could immediately adjust themselves to their new surroundings and enter into the spirit of prayer from the beginning. There were seven blind women among them, two of whom were, as we used to say, very gifted in public prayer, and could edify and astonish a good many who can see.

One evening the speaker's subject was about how God can use those who are weak "to confound the things which are mighty," and his remarks were wonderfully impressive. At the close, when an opportunity was given for voluntary prayer, one of these blind women arose and in a clear, penetrating voice expressed with a great flow of language, what her thankfulness and hope were. It seemed as if a great vision had been given her.

There were three of the missionary gentlemen who gave addresses, or Bible explication, on the five successive days of the Conference, Dr. Hunt and Mr. McClenahan and Mr. Reed. They were listened to with great attention, and one Bible woman said about one of the speakers that his face was like an angel's.

The two Egyptian pastors who spoke were powerful with their messages, and one of them could attract the largest audiences. Some ladies were on the program also, either for addresses or for leading the early morning devotional hour.

Those in America who remember Mr. Moosa and his wife and daughter will be glad to know that his wife is still doing what she can in the Master's service, and Anissa is the wife of the pastor of the large Assiut congregation. She is much loved and respected, and gave a fine address one day on the call of the Christian to sacrifice. Among other things she spoke of an example of sacrifice for mission work, which she had experienced while living in the house of a United Presbyterian family in Ohio.

There was a great volume of prayer going up most of the day and evening outside of regular meeting times from the different dormitories or the two prayer rooms and we look for great results in us all.

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THE MOSLEM VEIL.

There has been a great deal of commotion lately in the minds of Egyptian Moslem men, about whether women should be veiled and kept in seclusion, or whether they should remove the veil, and have the freedom that European women enjoy. There have been a number of articles written on both sides of the question and published in Moslem papers.

A society of young men has been formed whose object it is to abolish the veil and recently one of its members went to a nuns' school, and on the plea (it is said in Moslem papers) of wishing to put his sister in the school, gained entrance and gave an address on the subject to the pupils, much to the dismay of some of the Moslem people.

ANNA Y. THOMPSON, Cairo.

This is the week of prayer. There are union meetings at four in the afternoon which are not very well attended and are not as interesting as they might be. One seems to wait on another to take part. A few years ago at our meeting the leader was an Englishman who prayed for the English missionaries, physicians and nurses but did not mention the Americans though there were at least as many as there were English. Is it possible he could have thought that the Americans did not need prayers as much as the English did?

Our meetings in Arabic are refreshing. There is no waiting the one for the other. The prayers are so earnest, pleading and fervent, and the men's side of the house is pretty well filled. Very few women come out at night. We are trusting in the promise, "The effectual, fervent prayer of a righteous man availeth much," and are expecting a great blessing.

MRS. H. M. HARVEY.

GURDASPUR, INDIA.

The regular winter work has begun, and we have been out in camp for about two months. In this first year of my work, the thing that has most impressed me is the great number of sick and diseased children in the villages. Each day the women come to the tent, sometimes for medicine for themselves and sometimes for their children.

Many of the children have very weak eyes and it is very little wonder when you consider that in most cases they receive no treatment or care aside from what the missionary gives them on his annual visit. Of course it cannot be expected that lasting effects will result from one or two treatments, but for the time being, some relief is given.

At our last camp a very old woman came bringing her little grand-daughter. The child has an incurable disease which causes sores to break out on her elbows. Both elbows are affected and the child suffers greatly on account of them. We gave her a little medicine and told the old grandmother to take her to the hospital in Dhariwal, about three miles from their village. In a couple of days they came back to the tent and said they had been to the dispensary and had gotten some medicine.

Since then we have moved camp and are twelve miles from their village. Upon coming home today, near dusk, we found both the woman and the little girl sitting in front of our tent. They had found that the medicine we gave brought some relief and so they walked the twelve miles to get a little more of it. The child is only about eight or nine years old, but her little face shows such marks of suffering.

This is just one of many such cases. It is almost heart-breaking to see so many of the children suffering so much and in most cases merely because of the ignorance of their parents. The free dispensaries which are being established are doing much to relieve the great suffering of India's children.

OLIVE LAING.

Important Action of the Women's Board.

At a special meeting of the Women's Board held on February 10th, 1914, the following action was unanimously taken:

"In view of the fact that our Master has greatly enlarged the opportunities of the Women's General Missionary Society and that the only medium of communication between the Women's Board and the women of the church and our representatives in India, Egypt and the Sudan is our Women's Missionary Magazine, therefore, resolved: that we urge our Magazine Committee to enlarge its periodical to at least 68 pages in each issue, thereby giving space for every department of our work. During the twenty-seven years of the existence of our Magazine it has been increased from 32 pages to 44 pages without any change in the price of subscription. Every woman knows that the price of everything has so largely increased during the last decade that "Increased Cost of Living" has become a byword which meets us everywhere.

We therefore instruct the Magazine Committee to increase the subscription price of Magazine 3 1-3 cents per copy, or in other words to charge $1.00 for the annual subscription of the Magazine instead of Sixty Cents and to write this up in each number of the Magazine beginning with the March number."

Signed
Mrs. Samuel Yourd, Acting President.
Mrs. John S. Crawford, Rec. Secretary.
Pittsburg, Pa.

EDITORIAL.

THE ENLARGED MAGAZINE!

Following the action of the Women's Board requesting the Editorial Committee of the Women's Missionary Magazine to increase the Magazine from 44 pages, its present issue, to 68 pages, we have made a calculation to convince our subscribers and our readers that it is not an impossible thing to do if all the women of the United Presbyterian Church who are now subscribers and who love and support the work done by our Women's Board, will support this change. Anyone following the work as it has been developed year after year (and supported only by the voluntary gifts of the women of our church) will readily see the need of a larger Magazine.

Is there a woman in the church who would limit the development of her daughter because she had outgrown her first clothes? Growth is the natural law of our being—development is the fruit of care and training. If we have a healthy body, we expect it to continue to grow. Mind, soul, muscle, bones all show the need of development.

The ideal life and the ideal character all demand more and more, each succeeding day. We never stand still, we either *go forward* or *recede—decline.*

The Women's Missionary Magazine is the daughter of the Women's General Missionary Society. It has grown, it has let the *"hem"* out of its first dress-skirt, the seams out of its waist until it can not lengthen its clothes another inch.

Dear women of the United Presbyterian Church, your daughter of Missionary zeal cannot be *longer crowded* into her *old form,* nor can she do her work without the hearty support of the faithful women of the past years. Especially grateful is the Magazine to the woman in every congregation who has *looked* after the welfare of its progress and support in securing and keeping the list of subscribers in her congregation year after year.

The Women's Missionary Magazine of the United Presbyterian Church *must* be enlarged if it is to continue to do its work and undertake to do the work it has been unable to do because of the limitations made through the small cost of this Magazine for the past twenty-seven years.

The action of the Women's Board, February 10th, 1914, is the greatest impetus for a successful and enlarged Missionary Magazine. The Magazine has been published for a few years at great disadvantage. The increased demand for space relative to our work; the impossibility to advance any more for the small sum of sixty cents per year—this including the July issue remember, which alone should sell for 20 *cents per copy*—has become an *embarrassing* situation. It has been an impossibility to give any worldwide mission news or to illustrate as fully as we should (although in this particular we have done more in proportion than many more expensive magazines). The attempt to do more than we could afford has made the work of publishing a monthly issue of 44 pages of high class material a burden and an impossibility. Of course we could cheapen the Magazine. We know of several ways to furnish it at *sixty cents per year,* but *you,* my dear reader, would *never* vote for it. Now then, let us reason this out in figures. The proposed plan as given by the Women's Board is to increase to *One Dollar per year,* and increase its size *Fifty per cent.* and a *fraction*—868 pages and at least *one hundred and fifty illustrations!* Also news from every field of our own, and a well edited contribution, in at least *two-thirds* of the twelve issues, from *World Wide Missions,* all for 8 1-3 *cents per month,* an increase over the present limited issue of 3 1-3 cents per month.

If you choose to make a bound volume of such an issue you will have for all your lifetime a reference library of the work of the most authentic and interesting mission literature.

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IMPORTANT TO OUR READERS.

In accordance with the instruction from the Women's Board to enlarge our Magazine and increase its price from **Five Cents** per month (60 cents per year) to **Eight and one-third** cents per month or **One Dollar** per year, the Magazine Committee must provide for some possible deficit in the transition. The only thing that seems feasible is to credit **all renewals and new subscriptions** received after April 5th at the rate of 5 cents per month to and including July number, 1914, and credit the remainder of the sixty cents paid to the new and enlarged Magazine at its new rate of 8 1-3 cents per month.

We will continue to spread this explanation upon our pages so that no one can misunderstand the plan.

All this work is done and all plans projected that the Kingdom of God may be extended; that Christ may be made known to all the world; that His name may be magnified. No other motive could call forth such large undertaking without any stipulated compensation. Keep in mind it is **NOW** and **NOT HEREAFTER** we can do this work for Him. May God bless all this in His name!

* * *

Let Us Do It.

The increasing growth of mission study, inspired and helped by such contributions as we have had for several years by careful, gifted writers, such as Mrs. J. P. White, Mrs. S. S. Wilson, Miss Margaret McLaughry, Mrs. Haidee E. Rankin, Mrs. Jennie Logue Campbell and many others, as well as the long list of our foreign contributors, who cannot find the space they ask for; our Freedmen contributors, Mrs. Tillie Johnson and others; our Home Fields in our new work; members of our Board requesting more space—all emphasize the need at once for a larger Magazine.

Then, too—remember this is value received; it is a fair exchange proposition. The Magazine can do better work with less embarrassment. The limited conditions of a 44-page Magazine, we must know, can not keep pace with the progress we advocate on all other lines.

The increased cost of 3 1-3 cents per month may seem a burden at first to some. If any woman feels she cannot afford *One Dollar* at one payment, let her provide a *Magazine Envelope* and place 10 *cents* a month in that envelope for *ten months* then she can give it to the Magazine Agent promptly. She will find she has the new Magazine paid for and no great worry at the paying time. This latter is only suggestive, but we know that a little planning provides many good things.

* * *

The Thirty-first Annual Convention of the Women's General Missionary Society will be held in Norris Square Church, Philadelphia, May 12-15.

ANNUAL CONVENTION.

PHILADELPHIA, MAY 12-15, 1914.

The Annual Convention of our Women's General Missionary Society, is a time of balancing of accounts, the time for planning to what extent during the coming year we may respond to *"The Call of the World."* It is a time of great privilege and of great responsibility. Our Saviour approached seasons of special import in His earthly ministry, in prayer. When He would plan for the extention of His kingdom, He spent a whole night in prayer, and then appointed twelve to places of responsibility.

As we approach the 1914 Convention, many will be planning to attend. These are specially privileged we think, and rightly. It is a privilege to attend an Annual Convention of our Women's General Missionary Society, and a privilege reaches out to every woman in the church to have a part in the moulding of that Convention by her prayers.

A dear old mother in Israel once told me, that for years she had been specially interested in "Billy" Sunday, she has never seen him, but daily she beseeches God's blessing upon that great evangelist. Who will say that she has no part in the great ingathering of souls?

Perhaps there are souls in Pittsburgh today who will shine as stars in her crown.

The name of every Christian woman is on the program of prayer for the world's salvation. And the name of every woman of the United Presbyterian Church is on the program of prayer for the accomplishment of our part of the world task.

Our Savior appointed seventy missionaries, and standing in their midst just before they were to go forth He said, "Pray ye the Lord of the harvest that he send forth laborers into His harvest."

Samuel said to Israel, "Far be it from me that I should sin against Jehovah in ceasing to pray for you." The privilege is ours to be vitally connected with our Convention of 1914 though we may not attend.

Great things are being wrought through prayer these days.

Let the women of our beloved church unite in one grand prayer circle and God will pour out His blessing.

MRS. JOHN FERGUSON,
2nd Vice-President of Con.

* * *

A MESSAGE FROM THE CONVENTION PRESIDENT.

We are again looking forward to another "Annual Convention" to be held in Philadelphia, May 12-15, 1914.

To hope for wiser leadership or a better programme for that meeting would be in vain. Doubtless you have read the New Year's Greetings from the local committee stating that there are no program specialties for this year, yet we have reason to believe that not all the means of awakening interest have been exhausted.

The real object and purpose we have in view is to be kept in touch with the different departments of work that we may have a *new vision;* a broader and fuller knowledge of the *open door* of opportunity.

Allow me to ask—How many have felt any obligation about the Convention? This meeting belongs to the *whole church* and it is hoped that *all* Presbyterials will send delegates, that they may return to their societies inspired and strengthened *for better service* in the Master's work. When we are required to do some difficult service we often forget to make prayer a vital part of our plans.

We have the promise, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18:19.

What a splendid illustration of this promise we have had in the past year of plans being carried to completion. Pray for the Philadelphia Convention. It has been said that we carry no real message to others but the message of experience. We look forward then to the missionaries fresh from the fields, to tell us of the need and give us a wider knowledge of them. When the Church gets a VISION of the LOST WORLD as her work, it will follow with gifts abundantly.

Then will missionary problems be solved and workers see eye to eye.

As we meet in the City of Brotherly Love, let us come with love in our hearts to God and earnest prayer that the Spirit who has guided the Conventions in the past, may still guide the one which is to come.

Mrs. J. V. Clark,
Washington, Pa.

* * *

AN ENDURING MEMORIAL.

(Editorial—Washington Reporter, Pa.)

Mrs. Sarah Foster Hanna was one of the great women in the history of Washington. Hers was a life filled with good works; hers was a life devoted to the interests of others. Over her grave there might have been erected a granite shaft or a tablet in her honor might have been placed in some prominent part of the town.

But the women of the United Presbyterian denomination have erected to her memory a memorial more enduring than stone or bronze; they have made her memory golden by a gift which will bring help and education and advantages to girls of many generations in far off India and Egypt.

The women of the United Presbyterian church deserve credit and praise for their sound judgment in their choice of a memorial to Mrs. Hanna. Instead of putting vast sums into stone which is certain to crumble, or bronze, which will surely tarnish and be forgotten, these women who are following the missionary suggestions first enunciated by Mrs. Hanna have devoted the sum of $10,000 to the cause of education and religious training. And they have decided to expend that sum in girls' schools in India and Egypt where it is declared there is great need.

It would be better for the world if there were more memorials of this kind to the memory of departed greatness. The building of a great monument or the placing of an expensive tablet attracts much attention for a time and undoubtedly proves profitable to a limited number of persons. But money invested in a memorial which will go on for untold years doing good among those who need it is surely a memorial worth while; it is a memorial which not only honors the dead but proves of great benefit and advantage to the living.

* * *

$10,000 FOR GIRLS' SCHOOLS IN EGYPT AND INDIA.

(Reporter. Washington, Pa.)

The $10,000 memorial, a thank-offering of the women of the United Presbyterian denomination for the life and works of the late Mrs. Sarah Foster Hanna, of Washington, has been completed. It was made known on Saturday that the entire sum for this unique memorial which was suggested by the United Presbyterian women of Washington had been subscribed and paid in.

The first $5,000 of the memorial has already been given to the Girls' School at Sangla Hill, India. The other $5,000 will go into a memorial hall at the Girls' School at Tanta, Egypt.

Mrs. Sarah Foster Hanna stands out as one of the really big figures in missionary work among women. The advanced position occupied by the women of the United Presbyterian church in mission work is largely credited to her pioneer work along this line, work which was done right here in Washington and which later spread all over the country.

For 34 years Mrs. Hanna was principal of the Washington Seminary. During all that time she was a member of the First United Presbyterian church, her husband for a number of years being pastor of that congregation. In 1875 Mrs. Hanna appeared before the general assembly of her denomination and outlined her plan for women to undertake organized work along mission lines. This was the first woman ever permitted to address the general assembly and the suggestion of Mrs. Hanna was approved.

The **FEDERATION** of Women's Boards of Foreign Missions of the United States **will issue a semi-annual BULLETIN.** The first number will appear in March, 1914 and will contain the plan, constitution, etc. of the Federation; notices of the new text books, and Summer Schools; letters from the Federation representatives, Mrs. Peabody and Mrs. Montgomery, now on a trip around the world; besides other interesting features.

Price of Bulletin, 25 cents per year. Please send subscriptions early to M. H. Leavis, Agt., West Medford, Mass.

THE CONVENTION OF 1914.

So swift indeed has been the flight of days and months since "Washington 1913" that we can scarcely realize that another church year is almost ended and that the time is drawing near for another annual meeting.

No doubt the officers and the leaders of the different departments of Our Women's Work have been busy making the necessary preparations for the meeting, doing all they can by thought and prayer to make the Convention of 1914 one of helpfulness to those who shall assemble, and one that shall promote the interests of Christ's Kingdom in this world.

Your local committee, together with its band of busy helpers, is planning, thinking and doing, looking forward with pleasant anticipations, while at the same time conscious of great responsibilities.

Preparations are being made that suitable entertainment may be provided for our expected guests, and it is our desire to make this convention, as those which have gone before, beneficial to all both in delightful fellowship and spiritual uplift.

We have every reason to expect a good number of delegates and life members, for beside the helpful program being prepared, full of information and inspiration, we believe Philadelphia, our city of Brotherly Love, located as it is so near the Great Atlantic, will be an attraction to all who can possibly come. There are so many beautiful buildings and places of historic interest in and about the city that our visitors must plan for time to see some of them.

Then Philadelphia should be of interest to those who come because of the place our United Presbyterian Church has here. With twenty-one congregations scattered over our city, with its population of over one million and a half, there is still room for more.

It is also the home of the Board of Foreign Missions and the Board of Ministerial Relief.

In behalf of the coming convention pray that all undertakings may have the guidance and power of the Holy Spirit.

IMOGENE BURNSIDE.

Member Local Committee on Entertainment.

* * *

LETTER FROM FOREIGN SECRETARY OF THE WOMEN'S BOARD.

INDIA.

A letter from Miss Kate Hill dated Jan. 6, 1914, brings goods news concerning the Sangla Hill Girls' School. The Compound is planted in wheat—there are nineteen acres you know—wire fence going up, cottages well under way and enlarged Administration Building growing rapidly. Miss Jameson went to interview the government inspector, urging the claim of the school for a building grant in aid. The plant had been visited when only two cottages were being used and about forty girls in attendance. The Inspector was so well pleased with the outlook for the school and Miss Jameson's plea was so strongly made that a grant of 10,000 Rupees or nearly $3,500 was promised; therefore no extra funds will be needed for enlarged classroom building. Praise the Lord for answered prayer in sending this much needed money.

Pray that dear Miss Hill may receive the comfort of the Holy Spirit, as she mourns the death of her mother which took place a few days before Christmas. She was longing to see her beloved Kate whose furlough is due in 1915, but the Master wanted to take her to see Him.

A wonderful blessing was received by all in attendance ot the Annual Meeting of the Indian Association, the presence and power of the Spirit being marvelously manifested so that the work of the New Year was eagerly and joyfully taken up in His name.

EGYPT.

Two acres of land near Ramleh have at last been bought and paid for and copy of deed received. Two mat cottages were built upon it last summer. Those who had the privilege of occupying them during vacation were so pleased that the Mission advises no permanent buildings at present. Cottages cost about two hundred dollars and can be put up as need demands and funds will permit.

We are praying daily that the Master will put it into the hearts of some of His stewards to send us the *ten thousand dollars* needed for the New General Hospital at Tanta by April 1st. Who will be the first to send one thousand dollars for this purpose?

SUDAN.

There are fifty boarders in the Girls' School, Khartum North and one hundred and thirty day pupils. Sixteen of the girls received fine leather bound Bibles for memorizing about five hundred verses of Scripture called the Helen Gould list, as that lady generously gives the funds for the purchase of the books. A Sabbath School of 130 is held in the Chapel, with a consecrated Christian Egyptian gentleman as superintendent.

Who will give us a good organ or piano that the teachers may have help in the task of teaching these pupils to sing the praises of one God? We entreat you to pray daily for the work and workers in our foreign fields.

MRS. H. C. CAMPBELL,
Foreign Secretary.

* * *

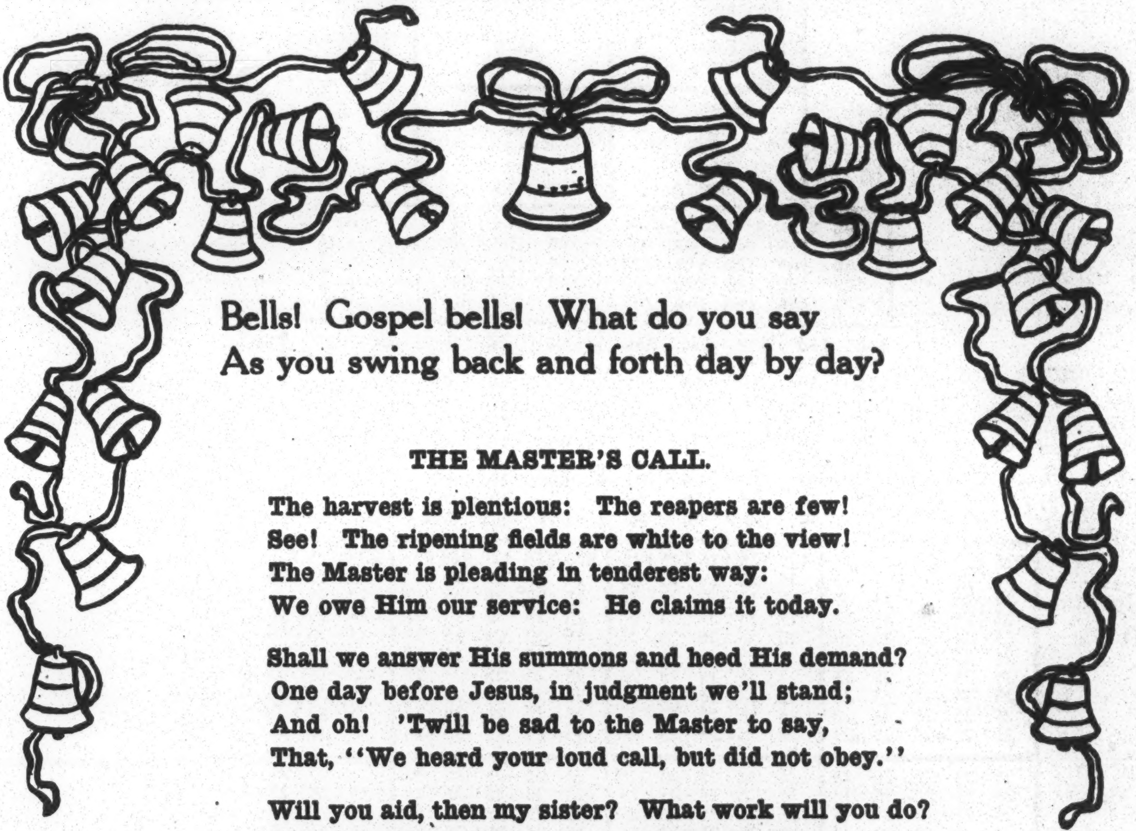
Presbyterial Secretaries and Treasurer are dependant upon the Auxilliary Society for the report of the year. This report should be complete and sent to the General Secretaries and Treasurer before April 10th.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

THE MASTER'S CALL.

The harvest is plentious: The reapers are few!
See! The ripening fields are white to the view!
The Master is pleading in tenderest way:
We owe Him our service: He claims it today.

Shall we answer His summons and heed His demand?
One day before Jesus, in judgment we'll stand;
And oh! 'Twill be sad to the Master to say,
That, "We heard your loud call, but did not obey."

Will you aid, then my sister? What work will you do?
Oh, be loyal to Jesus! To conscience be true!
If you cannot go forth as a herald today,
You can give to the cause; you can work; you can pray.

READER!

Are you listening, waiting, watching for God's call to you personally? Or, are you so absorbed in your own plans as to turn a deaf ear to His call?

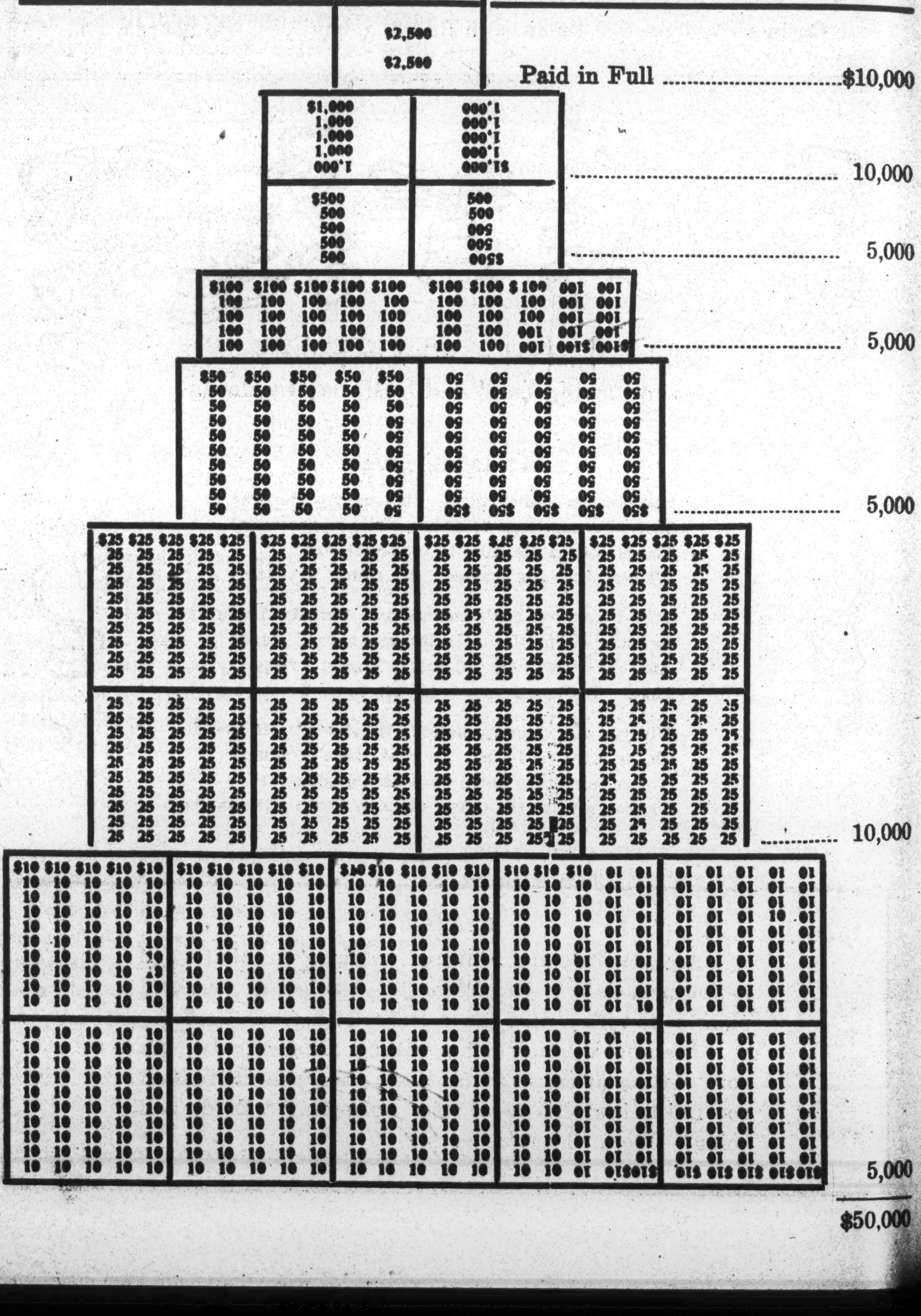
Are you keeping within calling distance? Or, are you "sitting at ease" so far away from your Lord that you fail to hear His sweet voice whispering, "Be up and doing!—Work while it is day!"

A MONUMENT OF GRATITUDE

IN CELEBRATION OF THE TWENTY-FIFTH THANK-OFFERING OF THE WOMEN'S GENERAL MISSIONARY SOCIETY UNITED PRESBYTERIAN CHURCH

WANTED! $50,000
FOR WHAT? .... Girls' Boarding School
WHERE? .... Tanta, Egypt
WHEN? .... Before May 12, 1914
HOW? ....By Senior and Junior Life Membership Fees and Special Gifts

☞ THIS IS THE HANNA **$5,000** MEMORIAL FOR TANTA ☜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A LETTER TO MISSIONARY SOCIETIES.

Because of the great demand for help (especially from Young Women's Societies) in preparing for "A Board Meeting Program" in connection with Chapter Second of the text-book, "The King's Business," a message, in leaflet form, full of suggestions was prepared and mailed in January to the presidents of all the Senior Societies, whose names and addresses are given in the Statistical Report of the Women's General Missionary Society for 1913.

With each "Message" was sent a large "Chart" giving the latest figures of life membership fees and special gifts, for the erection of a greatly needed Boarding School for girls in Tanta, Egypt.

For some unknown reason, the "Message" and "Chart" have evidently in some congregations not reached farther than the *"President's" own home,* as requests continue to come for help which they have in their possession.

Why does the Women's Board send important messages to societies through their presidents?—is a question often asked. We answer: Simply because the only list published of officers of societies is the list of presidents. Besides, if there is one officer above another who should have the interest of her society deep down in her heart, it is the one who accepts the grave responsibility of president. But alas! Judging from past years' reports from some societies, the messages sent out by the Women's Board are at times laid away for time immemorial in pigeon holes of the head officer's personal secretary, or whisked into the scrap basket, instead of being presented to societies.

While it is often not pleasant to tell the *"whole truth"* is it not sometimes needed? "May a hint to the wise prove sufficient!"

By request the "Message" referred to is given space here:

A MESSAGE TO MISSIONARY SOCIETIES.

The Mission Study text book for 1914 is—The King's Business. It is unique in that it is unlike any of the twelve text-books published by the Central Committee on United Study since the first one sent out in 1901.

It deals not with any one country, or race of people or religion, or history, but with effeciency in service. Its aim is to help societies become more efficient in carrying out the object for which they have been organized.

There are so many ways of making practical use of the rich material contained in the text-book, that no society need be at a loss to adopt one or more to meet its own conditions.

Mrs. Helen B. Montgomery, in her book of suggestions, "How to Use," gives a variety of programs showing how to develop the rich material the text-book contains. For lack of space, only the titles of programs can here be given:—the outlines will be found in "How to Use."

1—A Program of Charts.
2—A Program of Problems.
3—A Program of Pictures.
4—A Program of Discussions.
5—A Program of Argumentation.
6—A Program of Questions.
7—An Autograph Program.
8—A Program of Extracts.
9—A Model Board Program.

This last program might well include an exhibit of maps, curios, flags, pictures, costumes, charts, diagrams, etc., or a model study class, auxiliary, or federation—or a model of prayer and giving service. But the one part selected to be set forth in this message, is—**A Model Board Meeting.**

This part was acted out so successfully at the School of Missions held at Northfield, Mass., July 1913, that the writer of this message recommends its use in congregations of our United Presbyterian Church wherever there are fifteen consecrated women in the Women's or Young Women's Missionary Society (or both combined) willing to make the necessary preparation for it.

No program could possibly bring before the women of the churches or congregations a more definite idea of the activities of their own Women's Board of Missions and how this "business agent" of the Women's General Missionary Society carries on its work than would "A Model Board Meeting," prayerfully planned and carefully carried out.

WHAT IS NEEDED?

Fifteen women seated around a center table; a President, a Recording Secretary with pad and pencil, a Treasurer with a long sheet of paper containing her monthly report of receipts, and disbursements with balances in the different departments—and a Secretary for each department.

HINTS FOR PREPARATION.

Select fifteen women to take part on the program who will put their hearts into the work, and who will give necessary time for preparation.

Give to each one the name of some member of the Board whom she is to personate and assign to her the time she can have on the program for "her" monthly report.

Give time for questions and free discussion of any plans made, and where money is involved, study the status of the treasury. Plan for brief letters of importance to be read.

Admit, for a brief time, an imaginary missionary (if no real one is available) to set before the "Board" any need she may have to present, (Make this part as true to life as possible.)

Defer any decision that may be called for by her plea, until after the missionary retires, or postpone decision until a future meeting.

Make the discussions spicy at times, by having marked differences of opinion. Be careful to not have the program tedious.

HELPS.

Material for the "monthly report" given by the various "Secretaries" and "Treasurer" can be gleaned from the Women's Missionary Magazine—especially the July 1913 number.

The January 1914 Magazine is full of facts that may be brought out with good effect upon an audience.

Pray, Plan, Push, and make the Board Program in every way a success.

THE THANK-OFFERING CHART.

The chart accompanying this letter will give the one who personates the Thank-Offering Secretary, the latest figures of life membership fees and special gifts—given over and above the regular thank-offering—for the erection of a greatly needed Boarding School for Girls in Tanta, Egypt.

Place this chart in distinct view of the audience, and after the close of the "Board" program, have the person best fitted for it make an earnest plea for Senior and Junior Life Membership fees—$25.00 and $10.00 respectively—and for special gifts toward helping to secure the $13,420 to complete the full $50,000, which must be in the treasury of the Women's Board before the building can be begun.

The service should close with a season of prayer on the part of all present in behalf of those who are bearing the responsibility in carrying on the mission work of the denomination.

REMEMBER!

Report promptly, anything of interest connected with the carrying out of the program suggested. Bring the Thank-Offering Chart prominently before the women of your church even though you may decide not to carry out the program.

If special gifts or life membership fees be paid into your treasury send through your Presbyterial Treasurer to Mrs. J. B. Hill, 5630 Bartlett St., Pittsburgh, Pa.

Send the list of donors with full addresses to Mrs. M. C. Porter, 907 Publication Building, Ninth St., Pittsburgh, Pa., in order that the souvenir portfolio of pictures may be mailed to them.

All money given the special fund for the Tanta Building can be credited to your 1914 thank-offering.

Yours Hopefully,

THANK-OFFERING SECRETARY.

We Need to Pray!
We Need to Work!
We Need to Give!

WHY?

1. It is essential to the soul's life in Christ.

2. For the soul's communion with Christ.

3. For the soul's conception of Christ.

Every woman in the world has a right to know Jesus as her Saviour.

Will you help to tell her?

OMISSION IN JANUARY MAGAZINE.

The special gift of Mrs. Jennie Huggart to the Tanta School Building was given in memory of her niece, Helen Belle Jamison. It should be credited to the W. M. Society of the Springfield Church, instead of to Grove City, Pa.

A CORRECTION.

Mrs. Dague's name as a life member in the January Magazine should have been Mrs. Winifred Wirts (instead of Wertz) Dague.

A "QUAERERE" BOX OPENED.

MOTTO: "We question most what we most desire."

Judging from the questions that have been pouring into the mail box of the Thank-Offering Secretary since the New Year opened, the greatest desire (especially of the Young Women's Societies) is to know the needs of the Thank-Offering Department of the Women's General Missionary Society.

ITS NEEDS.

1. More intercessory prayers on behalf of the Thank-Offering work and workers.

2. A deepening of the true spirit of gratitude by meditation on and prayers of thanksgiving for the rich blessings God daily bestows upon His children.

3. To be on the "qui vive" continually for the special blessings and mercies which call for special gifts of gratitude.

4. To set apart at the beginning of each *individual Thank-Offeriny Year,* a certain sum per day or week as a regular gift of gratitude and to respond to the calls for special gifts according to one's ability to give.

5. A more general, faithful and prayerful use of the Thank-Offering boxes.

6. To plan and push and pray until all the women, young women and children of the church become actively identified with the missionary societies, and are regular contributors to the Thank-Offering fund.

7. To have the Missionary Magazine placed in every home in the denomination, and to have the inmates thereof study its contents from month to month, that they may *know* the *needs* of the *mission fields* and become *intelligent givers.*

8. To keep prominently before the missionary societies and the members of the church the subject of giving regularly, systematically and proportionately to the Lord's cause.

REMARKS.

1. Intercession is that part of prayer in which we seek God in behalf of others—rather than for ourselves. Pray one for another. James 5:16.

2. The more often we think and talk of God's goodness and praise Him for it, the more we love to prove our gratitude through our gifts.

3. If we take little notice of the special blessings and mercies that come into our lives and the lives of our families, we very soon forget them and God punishes by lessening the number.

4. As a rule women as housekeepers set apart a certain sum per week for the expense of their families. Why not be as methodical in the support of the special work God has given into the care of the women of the church?

Let *all things* be done *decently* and *in order*. 1 Cor. 14:40.

5. No Thank-Offering box can possibly become a "blessing box," unless properly treated by the owner.

6. To be satisfied with having two-thirds of the women in our denomination in no sense connected with our missionary societies, and making no effort to enroll them as workers and givers,

means their exposure to the woes God pronounces upon those "who sit at ease in Zion." When one-third of the women and children can give thousands of dollars every year as Thank-Offerings—think of the money that might be poured into the Lord's treasury if the other two-thirds would become interested.

7. All that is necessary to have our splendid Missionary Magazine taken in every home, is to have its cause presented by bright, enthusiastic magazine agents at a regular time—each year.

One good way for an agent to secure subscribers is to call at the homes and after presenting the claims of the Magazine leave sample copies to be looked over and subscriptions to be called for in one week or two weeks later.

A well tested and successful method used in one society is to have contributions to a magazine fund for furnishing copies for three or six months, or a year to women who are not interested in missions and to others who think they are not able financially to afford to pay five cents per month for it.

8. There are several successful methods of keeping the subject of "Giving" before societies, in the leaflet entitled, "Prayers and Gifts." Order of Literature Department, Women's Board, 905 Publication Building, Ninth Street, Pittsburgh, Pa. Five cents per copy.

Study Paul's rule for "Scriptural Giving." 1 Cor. 16:2.

"Upon the first day of the week"—(*Regular* giving.)

"Let every one of you lay by him in store"—(*Systematic* giving.)

"As God hath prospered him"—(*Proportionate* giving.)

THE "FIVE HUNDRED PROCESSION." JUNIOR LIFE MEMBERS.

$10.00 Each.

John Alvin Orr, Jr., Ben Avon, Pa. and Lois Thompson, Union Dale, N. S., Pittsburgh, Pa. By the Ladies' Aid Auxiliary Society, First Church, N. S., Pittsburgh, Pa.

Margaret Collins Denison, Antrim, Ohio. Christmas gift from her grandfather, Mr. Samuel K. Williamson.

Elizabeth Laughlin and Edith Patterson, Baltimore, Md. By Mrs. W. C. Cleland.

Kenneth Willard McCracken. By his grandmother, Mrs. Margaret E. McCracken, Pawnee, Neb.

Martha Cowden and Joseph Cowden, Hickory, Pa. By their aunt, Miss Martha Cowden.

Lawrence Woods Jackson and Louise McCartney Jackson. By their grandparents, Rev. and Mrs. W. M. Jackson. (No address given.)

SENIOR LIFE MEMBERS.

$25.00 Each.

Mrs. Joseph Irwin, Ireton, Iowa. By her children Harold, Mildred and Malcolm Irwin.

Mrs. John Eichenauer, N. S., Pittsburgh, Pa. By her son, Mr. J. B. Eichenauer.

Mrs. B. W. Blackwood, N. S. Pittsburgh, Pa. By her son, Rev. A. W. Blackwood.

Mrs. T. S. Frazer, Keokuk, Iowa. By her husband.

Mrs. W. B. Smiley, Oakdale, Pa. By her mother, Mrs. I. J. Fergus, Elizabeth, Pa.

Mrs. John F. Zimmerman, Pittsburgh, Pa.

Miss Martha Cowden, Venice Congregation, R. D., Canonsburg, Pa.

Miss Jane McDowell. By her mother. (No address given.)

Miss Mary A. Davidson, Scotch Ridge, Ohio.

SPECIAL GIFTS.

Miss Lizzie S. McCulloch. (No address given.)

Butler Presbyterial.
Muskingum Presbyterial.
Monmouth Presbyterial.
Southern Illinois Presbyterial.
Los Angeles Presbyterial.
Hanna Memorial Committee.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

A SUGGESTED PROGRAM.

Devotional Service.

1. The Place of the Missionary Reading Circle.
2. Debate—Resolved that the Mission Study Class is more essential than the Monthly Missionary Meeting.
3. Discussion. What may we consider an adequate plan for the mission study activities of our church? Or, A MODEL STUDY CLASS using Chapter 4 of the "King's Business."

NEW YOUNG WOMEN'S SOCIETIES.

Girls' Mission Circle, First, East Liverpool, Ohio, Steubenville Presbyterial.

Young Women's Society, Morning Sun, Iowa; Keokuk Presbyterial. President, Miss Hazel McClurkin.

If societies have not reported the classes in mission study held, the books studied, number of members in classes, and the time of meetings—whether weekly or monthly—and the general subject of your missionary programs, please remember that your presbyterial Y. W. Secretary wishes to report to the General Secretary early in April. She cannot do her duty if you do not do yours.

WORK. WHY?

"Work; make more of your life than a dash between two dates." The Youth's Companion calendar bears this timely advice on one of its pages. It suggests a good motto for a missionary society. If its life were at a low ebb, faithful adherence to the motto would cause a revolution.

Henry Van Dyke says, "Honest toil is holy service; faithful work is praise and prayer. This is the gospel of labor—ring it, ye bells of the kirk—The Lord of love came down from above to live with the men who work. This is the rose that He planted here in the thorn-cursed soil. Heaven is blest with perfect rest, but the blessing of earth is toil." Working is healthful exercise. Careful exertion never injured anyone. The old saying that "Work never kills" is very true. The query is whether in the realm of the missionary society, work has ever been tested to the limit to prove its deadly or otherwise effect.

How we may misunderstand each other as to what constitutes work in a church organization. To some it may suggest suppers, bazaars, or other time-killing exertions. The thought in mind is rather that of interesting others in the church and planting seeds which grow and blossom into character. The best work any Christian can undertake

OUR SPECIAL WORK FUND IS GROWING.

If your weekly or monthly payments come in on the same average, you would likely have much of your yearly wage still due you. Last year but $2121.47 came to the treasurer. Make it $2720.00 this year.

is soul winning. "He that winneth souls is wise."

But there are various duties to be accomplished, incidently in a missionary society. It may be your lot to be an officer, a member of the program committee, one of the secretaries, a district chairman, or you are just a member. Really and truly work at it whatever it is. Conscientious effort expended constantly will bring its reward. Any report you will have to offer at the end of the year will be praiseworthy for you have done your best.

We are too prone to play at church work instead of recognizing it as a business—*the* business of professing Christians. We are likely to let those who seem qualified or who enjoy such work attend to it. But, listen! If we do not enjoy the Lord's work here enough to take part in it, how do you think Eternity will appeal to us?

Member of the Young Women's Society: What follows the date of your birth? Is it a dash extending itself to be finished by the date of your death? Or, are you a worker, one who would not blush to read as your own epitaph. "She hath done what she could?"

I. B. L.

SOME POSSIBILITIES OF YOUNG WOMANHOOD.

Even before the time when Ruth, by her gentleness and goodness, won a place in the lineage of Christ, or Esther by her beauty and grace, swayed the golden sceptre in behalf of a suffering and down-trodden people, woman had found a place and wielded a power, in the destiny of men and nations.

Today as never before the way is open for the helping, uplifting hand of woman; for young women full of strength and courage, full of determined purpose for the accomplishment of something for Christ's cause, and for the betterment of their sisters who know Him not.

Of course, we realize that socially, women in our own land receive greater homage than in any other—England not excepted. Why? First, because we are a Christian nation and Christian homes are numerous. Woman is the martyr of social conditions in every non-Christian land.

Second. Woman receives greater respect on account of higher education. When Mary Lyon made known her views on higher education for women, she was ridiculed and laughed at, but she was a woman of high ideals with strength of character to carry her purpose forward. By reason of her persistence, Mt. Holyoke College, founded by Mary Lyon, celebrated in October, 1912, with interesting and impressive ceremony, the seventy-fifth anniversary of its long and useful history.

In many of the great social movements that have been for our country's good, women have been the leaders. Though women do not care to talk of their achievements, others tell of them.

A leading civic expert says, that the best work in the American city today is being done by *women*, who are giving their service toward its regeneration.

In the religious life of our nation. woman has had a prominent place. Home Mission Societies were organized as early as 1778. From these have come, as opportunity presented, the more efficient work, until today we have the Industrial School, the Normal School, and the Collegiate Department for the needy.

As opportunity increases, so does the need for more efficient, trained workers increase.

Someone has called to notice the fact that anybody can be waited on, but that it takes skill and attention to serve. God uses the busy people; so the call today is not for those who wish to be served, but for the young women who will choose the higher, diviner thing, *service,* with all that it implies.

There is great need for wide awake, personal service. For prayer, yes! but for effort on our part to help answer our prayers.

There really is no acceptable excuse for the indifference of a large number of the members of our missionary societies to the needs of the work and the opportunities for service.

If we make up our minds to stop

thinking and talking about difficulties and individually and collectively determine to accomplish something, the present year will show greater advancement in our work than ever before.

In regard to our work we should like to emphasize *faithfulness* in our own *home* societies. Let us be at the meetings. If we are on the program, let us make a special effort to be present.

Let us not make the mistake of allowing ourselves to suppose that it is of no importance whether we attend or not. It is an encouragement to the president, an inspiration to the leader, and certainly we feel better ourselves for having done the right thing.

Let us not just simply find our subject in the magazine and read it. By *telling* in our own words the important facts, we will be more entertaining as well as instructive, and will also remember the topic better ourselves.

As the years go by, we come to realize more fully, I am sure, that to whatever happiness and blessedness we may attain, it must be through service. Older ones may plan and encourage and help, but permanent advancement and lasting results in young women's work must come from the young women themselves. So let us be *faithful* and *loyal* and *sincere.*

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon his name.

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth his."

An individual, a people, a nation, is not saved by politics but by principle.

X. Y. Z., Lenox, Iowa.

LITERATURE DEPARTMENT.

The *pro tem* Secretary is kept busy in planning for the printing of new leaflets written by some of our best missionaries, so that material for study along the lines of the program printed in our Magazine may be ready when needed. Several of our standard leaflets are being revised and figures brought up-to-date. The demand for copies of the "King's Business" and "New America" and "Comrades" is very encouraging and it shows that our women are *studying* these helps as well as our leaflets, thereby deepening their interest and intelligence along missionary lines. The Wall Charts for Juniors are wonderfully helpful as all testify who have used them. Every society ought to have one. We still have a number of Home Mission Maps on hand, the only map to be had showing the location of all our missions in this land. One ought to hang on the wall of every Sabbath School in our church. *Read. Study. Pray.*

MRS. H. C. CAMPBELL.

STUDY FOR THE MONTH.

APRIL—"THE KING'S BUSINESS."

Drilling the King's Army.

"Our knowledge of missions is the measure of our Christian attainment."

—H. C. Mabie.

Scripture—Neh. 8:1-12.

Roll Call—A missionary book I have read.

Topics for Study.

1. The Monthly Program—Its Strength and Weakness.
2. The Mission Study Class.

"THE NEW AMERICA."

A Study in Immigration.

III.

1. The New Immigrant—Roman Catholic, Jewish and Atheistic.
2. Book Review—"The Mediator." Steiner.

No matter what motive prompts the Jew from Russia, or the Neopolitan and Sicilian from Italy, or the Huns and Poles from their lands of oppression to come here, underneath it all is the impulse of Divine Providence.

—F. M. GOODCHILD, D. D.

SARAH FOSTER HANNA MEMORIAL FUND

In Charge of Helen M. Templeton, 55 Morgan Ave., Washington, Pa.

REPORT OF CONTRIBUTIONS

Continued from February.

U. P. Sabbath School, Greensburg, Pa.	2.00
M. E. Douds, Canonsburg, Pa.	1.00
Miss Dorothy E. McNary, Canonsburg, Pa.	1.00
A Friend, Buffalo, N. Y.	1.00
D. M. Murray, Walton, N. Y.	1.00
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M.	5.00
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First, Washington, Pa., Sabbath School	50.00
A Friend, Washington, Pa.	50.00

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Mrs. W. E. Brown, Harrisville, Pa.	1.00
Mrs. Martha Reed, New Concord, Ohio	1.00
From Friends, Southwick, Idaho	1.00
Second, Washington, Pa., W. M. S.	17.50

(Continued in March Number.)

A mistake was made in these columns in crediting a Thank-Offering of two hundred and twenty-one dollars of the above Society (Second, Washington, Pa.) to the Memorial, as it went into the regular Thank-Offering fund. This Society previously gave to the Memorial fund, three hundred and seventy-six dollars and thirty-five cents.

Treasurer's Report November 1, 1913 to January 31, 1914.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Jr. Magazine Reserve	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Church Exten. and Parsonage	Ministerial Relief	Payment on Parsonage Lns.	Young Women's Special	Senior Life Membership	Returned on Loan Invsts.	Contingent Fund	Womens Assn W'k			Temperance	Miscellaneous	TOTAL
															Orphans' Home	Home for Aged People	Columbia Hospital			
Albany			25.00								30.00									55.00
Allegheny		379.00	293.00	309.00	67.00	78.00	84.00	35.00	15.00									10.00		1270.00
Argyle			275.00	60.00			50.00													385.00
Arkansas Valley			67.00	10.00	1.00	3.00	6.00	3.00	1.00		7.00									98.00
Beaver Valley		40.00	230.00	38.00	5.00	44.00	5.00	5.00	11.00		40.00							4.00		422.00
Big Spring		72.00		54.00	5.00	13.00	5.00	7.00												156.00
Boston		55.00	137.50	35.00	30.00	25.00	10.00	10.00	10.00											312.50
Brookville			10.00																	10.00
Butler	1.00	38.00	135.00	9.00	4.00	8.00	10.00				50.00				26.00			1.00		282.00
Caledonia		11.00	54.00	17.00	14.00	1.00			1.00		15.00					1.00				114.00
Cedar Rapids		62.00	65.00	17.00	59.00	42.00	23.00		2.00											270.00
Chartiers		26.00	657.00	82.00	25.00	15.00	6.00	15.00	10.00		30.00							15.00		881.00
Chicago		6.00	130.00	26.00	14.00	20.00			5.00											201.00
Cleveland		29.00	187.50	29.00	3.00	19.00	4.00	9.00	13.00											293.50
Colorado		30.00	166.00	17.00	7.00	15.00	7.00													242.00
Delaware		33.00		11.00		15.00	10.00													69.00
Detroit		5.00		5.00																10.00
Frankfort				14.00			5.00													19.00
Garnett		5.00	45.00		3.00	5.00	3.00	2.00	3.00											66.00
Idaho		14.00	25.00	8.00	10.00		4.00				3.00									64.00
Illinois Central		28.00		14.00	6.00	8.00	10.00	5.00												71.00
Illinois Southern		11.00	492.00	30.00	11.00	8.00	15.00	2.00	4.00					5.00	2.00			4.00		584.00
Indiana			25.00	18.00		26.00					10.00									79.00
Indiana Northern		15.00		14.00			5.00													34.00
Iowa Northwestern		11.00				10.00												2.00		23.00
Kansas City		10.00	87.00	19.00	2.00	2.00			1.00									1.00		122.00
Keokuk		25.00	93.00	10.00														1.00		129.00
Kiskiminetas		54.00	30.00	32.00	16.00	26.00														158.00
Lake		39.00	135.50	15.00	10.00	29.00			2.00		25.00									255.50
LeClaire		32.00	38.00	17.00		13.00														100.00
Los Angeles		86.00		20.00	24.00	29.00														159.00
Mansfield		10.00	20.50	5.00	5.00															40.50
Mercer	1.00	30.00	200.00	23.00	10.00	10.00		10.00			12.00				26.00					322.00
Monmouth		15.00	126.00			5.00	10.00				10.00									166.00
Monongahela		234.00	2671.00	590.00	60.00	271.00	40.00	15.00	47.00		37.00			15.00						3980.00
Muskingum	1.00	40.00	386.00	27.00	15.00	54.00	3.00	5.00	8.00											539.00
New Jersey		15.00		30.00		10.00					20.00									75.00
Ohio First		28.00	125.00	35.00		30.00	2.00	9.00	2.00											231.00
Oklahoma		5.00				5.00														10.00
Omaha		31.00		49.00	17.00	17.00			2.00		12.00									128.00
Oregon		5.00	149.75	10.00	7.00	7.00		2.00	2.00											182.75
Hudson		10.00		25.00		5.00														40.00
Pawnee		12.00		28.00		12.00		1.00												53.00
Philadelphia		60.00	246.00				50.00								2.00	2.00	2.00			362.00

Pittsburgh		25.00		5.00																30.00
Puget Sound		26.00	23.00	34.00	7.00	7.00	5.00													102.00
Rock Island	1.00	18.00		11.00	10.00	23.00	16.00	3.00	3.00		10.00									95.00
San Francisco		58.55	194.00		5.00	15.00								1.00						273.55
Sidney		25.00		23.00		29.00		2.00			13.00									92.00
Spokane		15.00	25.00	15.00																55.00
Steubenville		95.00	45.00	38.00	25.00	6.00	4.00				20.00									233.00
Westmoreland		105.00	286.00	126.00	13.00	47.00	11.00	24.00			6.00				10.00			5.00		633.00
Wheeling		218.00	178.00	167.00	10.00	36.00	18.00	10.00	17.00											654.00
Wisconsin		23.00		5.00	10.00	19.00												2.00		59.00
Xenia		31.00		64.00		10.00	3.00				20.00			10.00				4.00		142.00
Uncompahgre		8.00				7.00														15.00
Conemaugh Y. P. C. U.			28.00																	28.00
Miss J. K. Denham			275.00																	275.00
Cong., 1st, Indianapolis			100.00																	100.00
Rev. J. K. McClurkin, D. D.			800.00																	800.00
McFarland Family			200.00																	200.00
Norris Sq., S. S., Phila.			125.00																	125.00
North Bend Cong.			225.00																	225.00
Mr. & Mrs. G. M. Paden			150.00																	150.00
S S., 10th Church			125.00																	125.00
Traer Cong.			275.00																	275.00
Friends, 1st, Wilkinsburg			150.00																	150.00
Menifee Co. School Board				313.40																313.40
Industrial Dept.						522.45														522.45
Interest		1053.12	10.84	192.66		24.75						16.50		751.10					207.50	2256.47
Mrs. B. M. Vincent		15.00																		15.00
Frenchburg, J. M. S.							5.00													5.00
Sale of N. Wil. Home				600.00															608.40	1208.40
M. S. Cl., 1st Ch., N.S. Pbg.		35.00																		35.00
Miss M. A. Bell			24.00																	24.00
C. E. S., Pullman				25.00																25.00
Bequest, Mary Boyle																			1980.34	1980.34
Resid. Beq'st, E. Porterfield																			75.75	75.75
Annuity, Mrs. L. Johnston																			1000.00	1000.00
Refund Bd. For. Missions		1132.08																		1132.08
Brotherhood Bible Class						20.00														20.00
Tama S. S.					9.00															9.00
Mrs. A. R. Mellon			25.00																	25.00
Mr. & Mrs. J. G. Wallace		60.00																		60.00
A Friend		500.00																		500.00
Refunds		15.80				5.00														20.80
Repayments										4476.28			154.95							4631.23
Items of Cents														1.03						1.03
TOTALS	4.00	5069.55	10590.59	3371.06	519.00	1651.20	432.00	174.00	159.00	4476.28	370.00	16.50	154.95	783.13	66.00	3.00	2.00	49.00	3371.99	31763.25

RETURNED ON LOAN INVESTMENTS: 8th Chicago, $104.95; Salineville, $50.00.

PARSONAGE RE-PAYMENTS: Boynton, Okla., $50.00; Ewart, Iowa, $38.68; Stafford, Kan., $94.25; Forest Ave., Bellevue, $166.50; Ewing, Neb., $20.44; Oklahoma City, $75.00; Bristol, Col., $88.80; Harvard Heights, Los Angeles, $138.76; Conway, Pa., $166.50; Parma, Idaho, $116.56; West Allis, Wis., $50.00; Montrose Ave., Chicago, $110.00; Central Falls, R. I., $208.14; Roosevelt, Okla., $33.30; Lincoln, Neb., $150.00; Gary, Ind., $58.28; Guthrie, Okla., $55.50; McClellan Heights, Davenport, $49.96; East Side, Tacoma, $50.50; Schenectady, N. Y., $83.25; E. Mansfield, O., $50.00; First, Indianapolis, $208.14; 8th, Chicago, $25.00; Prosser, Wash., $88.80; Manhattan, Kans., $158.19; Hutchinson, Kans., $47.18; Donora, Pa., $70.00; Spirit Lake, Idaho, $67.20; Woodruff Ave., Indianapolis, $55.50; Whittier, Cal., $26.50; Rochester, Pa., $77.70; North Allegheny, $77.70; S. Omaha, $55.50; Gas City, Kans., $26.50; Toronto, O., $124.88; Torrington, Wyo., $41.61; Fairhill, Phila., $97.25; West Middlesex, Pa., $74.00; Long Beach, Cal., $69.38; Burlington, Iowa, $55.50; Brookings, S. D., $41.64; Farrell, Pa., $80.48; Corsicana, Texas, $47.18; San Antonio, Texas, $83.33; Rock Island, Ill, $25.00; Winchester, Kans., $111.00; Emporia, Kans., $138.75; Commerce, Mich., $27.00; 3rd, Des Moines, $40.00; First, Oakland, Cal., $50.00; Albia, Iowa, $69.38; 3rd, Seattle, $58.86; First, Tacoma, $275.00; 3rd, Spokane, $127.70.

Total Disbursements, Nov. 1, 1913 to Jan. 31, 1914, $57,805.95.

Mrs. J. B. Hill, Treasurer, 5630 Bartlett St., Pittsburgh, Pa.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

Jan. 20, 1914. The regular meeting of the Board convened at regular time and place. Mrs. Crawford conducted devotional exercises. After singing No. 4, read the 3rd Chapter of First John. Mrs. Crawford led in prayer followed by Mrs. Wilson and Mrs. Yourd.

Indian Secretary received reports from Simnasho and Tama.

Home Secretary received reports from North Hill, Akron, Ohio; Quincey Ave. Mission, Pittsburg, Kans.; Florence Ave. Mission, Los Angeles, Cal.

Also reported from Nov. 19 to Jan. 1. Croation Mission, N. S., Pittsburgh, Pa., Elizabeth Hamilton, Missionary; Italian, Brushton District, Pittsburgh, Pa., reports from Rev. Renzetti and Miss Carius. At a recent communion five men and two women united with the church on profession.

Thank-offering, $8.50. A Junior Society has been organized with twenty members.

Mrs. Alter, our Field Secretary is planning to visit San Francisco, Los Angeles, Texas, Oklahoma and Pittsburgh Presbyteries on her way to the Convention and will take in the middle tier on her return.

Y. W. Secretary reported one new organization—Girls' Mission Circle, 1st, East Liverpool, Ohio.

Freedmen's Secretary reports from Canton Bend and Prairie.

Mrs. Yourd read a very interesting program of Alabama Division of Tennessee Presbyterial to be held at Millers' Ferry, Jan. 25, 1914.

Foreign Secretary received letters from Miss Sadie Thompson who is now located at Tanta Boarding School; Mr. H. E Phillips, Luxor; Rev. John Kruidenier; Rev. J. H. Boyd.

Rev. W. R. Coventry is getting out plans for the girls' school.

We had the great pleasure of having with us for a short time Mrs. J. V. Clark, President of Convention in Philadelphia next May.

Feb. 3, 1914. The regular meeting of the Board was held at 10 o'clock. Mrs. Yourd conducted devotional exercises. After singing No. 50, read the 93rd Psalm. Mrs. Campbell led in prayer.

Treasurer reported receipts, $10485.06. Disbursements, $25273.13.

How many of our members are giving all they can? Each year the work is getting greater. How about our giving?

Mrs. Wilson and Mrs. Cook were appointed to attend a meeting in Washington, D. C., of the Department of Indian Affairs in the interest of our work.

Home Secretary received reports from Rev. McStravick, Mr. Campbell and Dr. Weidler.

Frenchburg has an enrollment of 173 for January, with an average attendance of 159.

May 7th has been set for commencement at Frenchburg.

Freedmen's Secretary reports the work in her department is in a fine condition. All the schools filled.

Mr. Cotton reports they are overcrowded, have had to turn away pupils for the past four weeks.

Foreign Secretary reported conferences of Y. W. C. A. to meet in different States. In our division the East Central Student Conference at Eagles Mere, Pa., June 23 to July 3, 1914.

A bulletin prepared by the Advisory Committee is to be sent out by the Federation of Boards.

Mrs. Morton, Mrs. Campbell and Miss Reed were appointed to attend a temperance meeting in Bellefield Presbyterian Church, Pittsburgh, Pa., Feb. 5, 1914.

The Board heartily endorses the action and stand taken by the Gazette Times and Chronicle Telegraph on the Temperance question and has appointed a committee to prepare an article for publication.

A committee was appointed to prepare an article or circular on the social amusements of the day to be sent to our Auxiliary urging their abandonment for a closer walk with God.

Junior Secretary reported one new society—Monongahela Presbyterial. Miss Margaret E. McClester, Pres. Coraopolis, 45 members.

Young Women's Secretary reported one new society—Morning Sun, Iowa, Keokuk Presbyterial, President, Hazel McClurkin. MRS. JOHN S. CRAWFORD,
Recording Secretary.

ELLIS ISLAND IS A GREAT THEATRE WHERE EVERY QUALITY IS AT PLAY.

NOT IN ANY OTHER PLACE IN ALL THE HISTORY OF THE NATIONS HAVE BEEN ENACTED SO MANY SILENT DRAMAS OF THE HUMAN HEART AS AT ELLIS ISLAND.

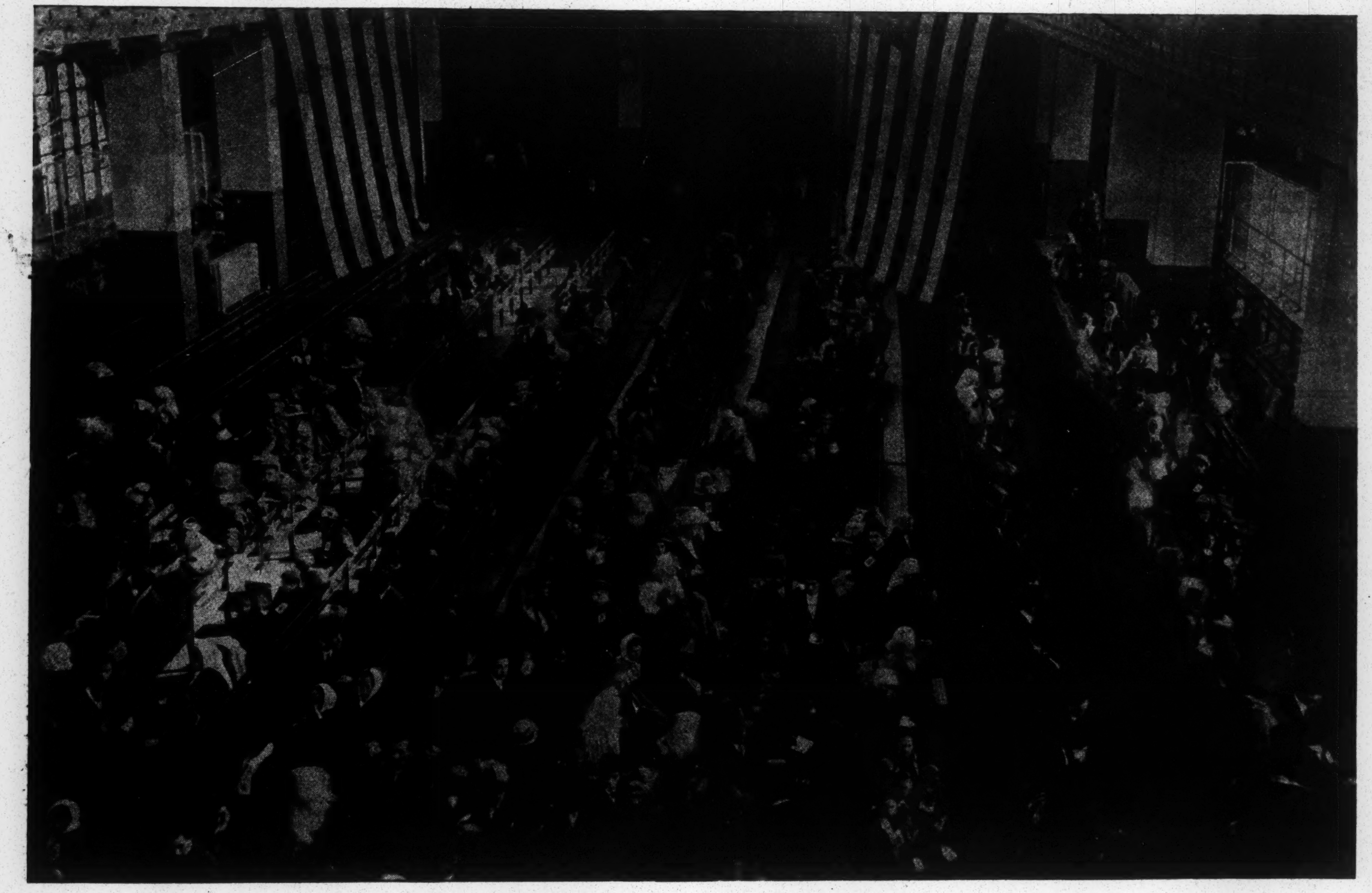
"ELLIS ISLAND"

They come, they come, one treads the other's heel,
And some we laugh and some we weep to see,
And some we fear; but in the throng we feel
The mighty throb of our own destiny.
Outstretched their hands to take whate'er we give,
Honor, dishonor, daily bread, or bane;
Not theirs to choose how we may bid them live—
But what we give we shall receive again.

America! charge not thy fate to these;
The power is ours to mold them or to mar,
But freedom's voice, far down the centuries
Shall sound our choice from blazing star to star.

—C. A. Price, in Scribner's Magazine.

The destiny of a nation is being decided, and how rapidly! They come by the thousands, and skilled examiners pass judgment upon them one every two minutes.



THE REGISTRATION ROOM—THE SIFTING AT ELLIS ISLAND

"In the great examination hall, they wait, some with curiosity, some with anxiety, the decision that shall give them entrance to the Promised Land."